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March 1, 1922.

I have read this work in manuscript with the keenest interest and with genuine pleasure, and so has my bishop (Rt. Rev. Angelo Poli). I am very sure the treatise will create among the American people a deep interest in the affairs of our Indian Missions which cannot but enlist their practical sympathy in behalf of much that yet remains to be attempted. . . .

Fraternally yours in St. Francis,

(Signed) FR. JOSEPH CARROLL, O.M.CAP.,
 V.G. of the Diocese and Pri-
 vate Secretary to Rt. Rev.
 Angelo Poli, O.M.Cap.



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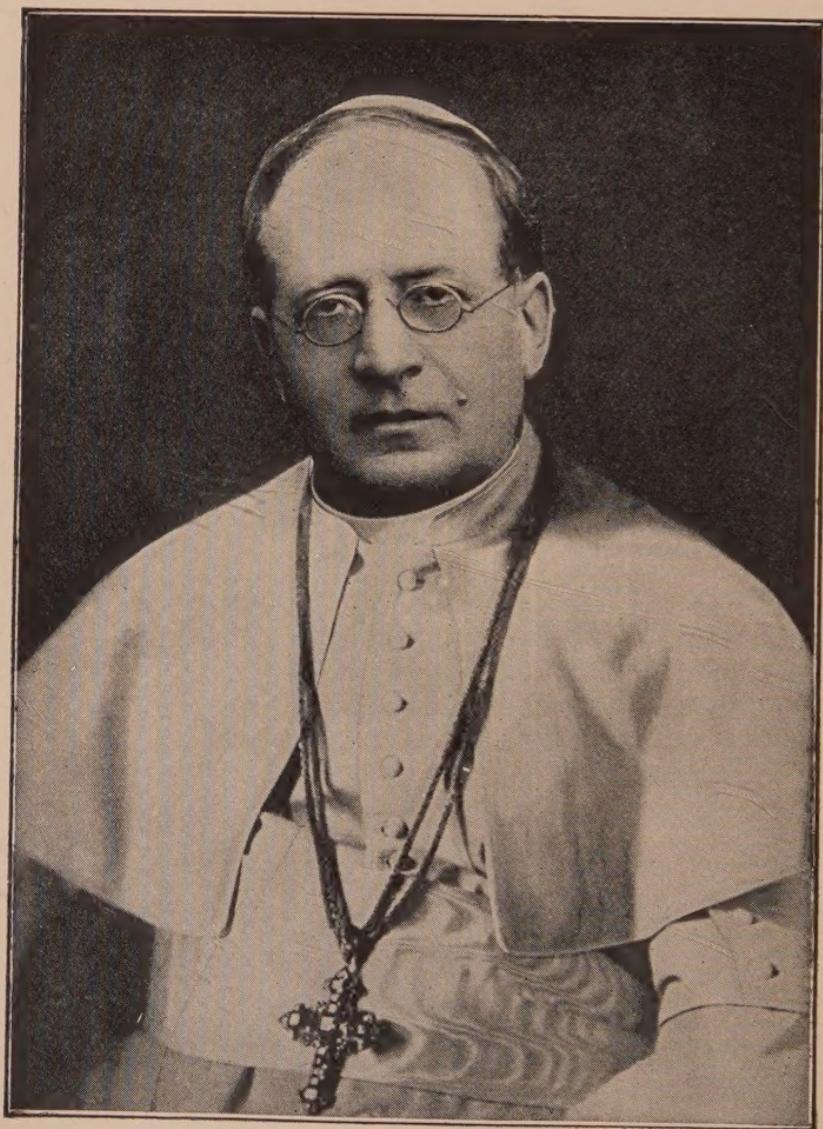
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POPE PIUS XI.
Father of the Missions.

INDIA AND ITS MISSIONS

BY

THE CAPUCHIN MISSION UNIT
(C. S. M. C.)
CUMBERLAND, MARYLAND

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Minister Provincial.

Pittsburgh, Pa., Oct. 6, 1922.

IMPRIMATUR.

✠ MICHAEL J. CURLEY, D.D.,

Archbishop of Baltimore.

Baltimore, Md., Oct. 16, 1922.

TO
THE MISSIONARIES OF INDIA
THE CATHOLIC STUDENTS' MISSION CRUSADE
AND
ALL OTHER FRIENDS OF THE MISSIONS
THIS VOLUME
IS
RESPECTFULLY DEDICATED

PREFACE

The tremendous increase in a desire to know about missions which has been seen among American Catholics within the past few years has been most encouraging to those of us who have been trying to aid in pressing forward the bounds of the Kingdom of God on earth. It betokens a virile Catholicism of the kind which, humanly speaking, is indispensable if the Church in this country is to do its fair share in pushing back the borders of Satan's dominions and take advantage of the myriad of openings for carrying out our Lord's command to "preach the Gospel to every creature."

At the outset of this wave of increased interest we who felt a responsibility for supplying information on Missions to those who sought it were confronted with a dearth of printed matter with which to meet their needs. In the English language there are but few books, many of them incomplete and unsuited to our use; others mere translations from foreign languages which contain so little of interest for the average American that they seemed fitted only for a place in a reference library. Certainly they are of no use for general circulation.

As Field Secretary of the Catholic Students' Mission Crusade I was naturally in touch with bodies of students and others anxious to do something for the Mission cause. I made the suggestion that no better service could be rendered by a Unit than to make a study of some particular field and give the results to the American Catholic public. Several Units began such researches but only one has been

able thus far to bring its labors to fruition. For nearly four years the theology students of the Capuchin Monastery of SS. Peter and Paul, Cumberland, Maryland, have been engaged in the work of studying the field of India, and this volume is presented as the result of their loving care and service.

While India has always been a land of mystery and one most fascinating to Western students, the completion of this work at this time seems most providential, for at no time in the past century has the world's interest been focused upon India as it is at the present, and at no time has India given indication of playing a more important rôle in the world history than it does now. Now if ever is a Christian viewpoint essential to it, and now is the decisive hour of Christian missions in India.

There is much that we of America can do. Our compatriots are at work in this portion of the Vineyard. Their hands need upholding and they rightly look to us for support in personnel, in material resources, in spiritual aid. Only by familiarizing ourselves with their needs can we render adequate assistance. This volume is sent forth as one means of bringing home to our fellow Americans what more than three hundred millions of human beings need and to point out to us what we can do to meet that need. While *India and Its Missions* does not profess to tell all about either India or its missions, one who has read it cannot but be better informed and more vitally interested in India and its problems.

It is a pleasure to me personally to commend it especially to our more mature students and to the American Catholic public and to join my prayers with those of its devoted compilers, members of one of the most missionary branches of a most missionary Religious Order, that it may be the means of helping to bring India to the foot of the Cross and thus in one land at least making possible the fulfillment of the motto of the Catholic Students' Mission Crusade, under the inspiration of

whose zeal this work was conceived and carried on: "The Sacred Heart for the World, and the World for the Sacred Heart."

FLOYD KEELER.

Feast of the Stigmata of St. Francis, 1922.

FOREWORD

Those who have watched the revival of the missionary movement among Americans within the last few years, and who have noted its steady growth and ever-increasing success, cannot fail to realize that a new enthusiasm has been awakened. A new spirit has moved our young Catholics especially, and a new zeal and interest now inspires them with love for the missions.

But, if this missionary movement is to endure, it must be kept alive. An adequate means to this end is to foster and spread the knowledge of the missions. It is for our Catholic youth, then, particularly our fellow-Crusaders, and all lovers of the missions in Christ's Kingdom on earth, that we have compiled the present work on the missions of India. Though this volume is, in the first place, intended for Catholics, still we hope that it may also prove interesting to non-Catholics.

The first part of the work is devoted to the study of the country and the people. In the second part is given a survey of the history of the Catholic Church in India, Burma and Ceylon, and also a glimpse of non-Catholic activities. The third portion deals with the real work of the missionary, the trials and the obstacles that beset his path, and with the most vital problems of the Indian missions of to-day.

The compilation of this work owes its beginning to Mr. Floyd Keeler, who, as Field-Secretary of the Catholic Students' Mission Crusade, said in the "Crusade Notes"

of *The Missionary*, February 1919, that one of the crying needs of the Catholic Students' Mission Crusade was a series of mission books. After pointing out that the progress of non-Catholic endeavor is due chiefly to the systematic study of well-written and well-edited mission books, Mr. Keeler exhorted the Units to take up this work, saying at the same time that to write such books would be "performing one of the most important services possible to the Crusade." Our response to this appeal is *India and Its Missions*.

Many friends have aided us in preparing this work. We are indebted to the Rt. Rev. Dr. Angelo Poli, O. M. Cap., Bishop of Allahabad, to the Very Rev. Joseph Carroll, O. M. Cap., and to the Rev. Fathers Egidius and Augustine, O. M. Cap., all of India. Bishop Poli has kindly read the third part of the book and Fr. Joseph Carroll has given some valuable notes of criticism and correction for the improvement of this part of the manuscript. We furthermore bespeak our grateful appreciation to the Rt. Rev. Mgr. Joseph Freri for supplying us with illustrations, and to the Rev. Clifford King, S. V. D., now in China, and the Rev. Father Markert, S. V. D., for interest taken in our work.

A special word of thanks is due to Mr. Floyd Keeler, who was ever eager to encourage and lend a helping hand; to Dr. Margaret Lamont of South Africa for furnishing us with useful information regarding the missions of India, from both the Catholic and the non-Catholic viewpoints; to the Very Rev. Henry Kluepfel, Provincial of St. Augustine's Province of Capuchin Friars; to the Rev. Fathers Francis Laing and Felix M. Kirsch, O. M. Cap., both of whom have taken many pains in reading over the manuscript. Finally we tender our sincerest thanks to the Rev. Fr. John M. Lenhart, O. M. Cap., for his lively interest in our work, his scholarly direction, and his thorough revision of the manuscript, especially of the chapters on ecclesiastical history. To all these fellow-

FOREWORD

xxv

religious and friends we beg to express our gratitude for their assistance and many favors.

CAPUCHIN MISSION UNIT.

SS. Peter & Paul's Monastery, Cumberland, Md.
Feast of the Holy Rosary, October 7, 1922.

TABLE OF CONTENTS

	PAGE
PREFACE	ix
FOREWORD	xiii

PART I

LAND AND PEOPLE

CHAPTER

I THE COUNTRY	3
A Wonderland—Boundaries, Position and Size— Mountains—River Systems and River Plains— Climate—Monsoon Periods, Rain—Cold and Heat—Irrigation—Plagues—Profiteering— Flora—Fauna—Birds, Reptiles, Fishes, Insects —Mineral Resources—Commerce and Industry —Manufactures—Trade—Railway Systems.	
II POLITICAL HISTORY	15
I. Early Development: Aborigines—The Aryans— Buddhistic Period—Various Invasions—Period of Historical Deficiency—II. Mohammedan Pe- riod: Mohammedan Conquests—Empire of The Great Mogul—III. Europeans in India: The Dutch—The Danes—The Germans—The French —The English—Ghandi—Extent of British Rule—Effects of British Rule.	
III NON-CHRISTIAN RELIGIONS IN INDIA	29
Animism—Vedism—Sacrifices—Popular Brahma- manism—Pantheistic Brahmanism—Transmi- gration—Buddhism—Siva and Vishnu Cults— Jainism—Mohammedanism—Sikhism—Zo- roastrianism—Modern Hinduism—Hindu Divin- ities—Home Services—Temple Services—Re- form Movements.	

CHAPTER

	PAGE
IV MANNERS AND CUSTOMS	40
Costume of Men—Clothing of Women—Native Homes—Meals—Recreation—Indian Etiquette	
Marriage — Funerals — Cremation on the Shores of the Ganges—Social Organization: Caste—The Village System—Some Indian Religious Customs: Worship of Animals—“Holy” Cows and Bulls—Pilgrimages—Fakirs and Penitents.	
V EDUCATION	54
A Land of Schools, Literature and Philosophy—Efforts of the Natives, Hindu Higher Education	
Hindu Lower Education—Mohammedan Education—Transition Period: Catholic Missionaries—Missionary Linguists—Protestant Missionaries—The East India Company’s Attitude toward Education—The Language Question—Triumph of English—Great Britain at the Helm	
—Revisions of the Systems—Administration—Classification of Institutions—Curriculum—Enrollment—Self-Supporting Schools—Results.	
VI LITERATURE AND THE FINE ARTS	68
Indian Literature — Vedic Literature — Sanskrit Literature, <i>Mahabharata</i> — <i>Ramayana</i> — Kali-dasa — Music — Architecture, Sculpture, Painting — Buddhistic Architecture — New Brahman Architecture.	

PART II**ECCLESIASTICAL HISTORY**

I PIONEER MISSIONARIES, 52?-1498	81
Dawn of Christianity—St. Thomas Christians—Franciscans and Dominicans.	
II MODERN MISSIONS, 1498-1700	87
European Missionaries—Franciscans—Missions in Northern India—Colleges—Government of the Church—Ceylon—St. Francis Xavier—Missionary in Goa and Other Missions—Jesuit Mission	

TABLE OF CONTENTS

HAPTER

xix

PAGE

to Akbar's Court—Robert De Nobili—Jesuits among the Thomas Christians—Carmelites in Goa—Oratorians (Native)—Theatines—Augustinians—Capuchins at Pondicherry—Surat—Madras—Inquisition.	
III MODERN MISSIONS (<i>Continued</i>), 1700-1886	111
The Capuchins at Surat—Madras—Tibet and Nepal—Patna—Bettiah—Theatines—Carmelites—Augustinians, Dominicans and Franciscans—Native Oratorians—Burma and the Barnabites—Jesuits at Madura—Mysore—Tanjore—Pondicherry—Joseph Beschi—The Malabar Rite Dispute—Suppression of the Jesuits—Carmelites in Former Jesuits Missions—Capuchins in Hindostan—Persecution—The French Revolution—Status at End of Eighteenth Century—Portuguese Schism—“The Hammer of Schismatics”—Missions of Northern India—Begum Sumroo of Sardhana—The Punjab—Bettiah—Tibet—Hindostan—Bombay—Verapoly or Malabar—Quilon—Madura—Madras—The Carnatic Mission and the Paris Seminary—Pondicherry, Coimbatore and Mysore—Prefecture Apostolic of Pondicherry—Bengal—Travancore and Cochin—Mangalore—Goa—Ceylon—Jaffna—Colombo—Burma.	
IV ADVANCE SINCE THE ESTABLISHMENT OF THE HIERARCHY	142
<i>Humanae Salutis Auctor</i> —The Hierarchy a Fact—New Sees—Increase of Clergy—Brotherhoods and Sisterhoods—Churches, Schools and Charitable Institutions—Catholic Literary Enterprise—Advance along Spiritual Lines—Advance in Individual Fields: Province of Goa—Province of Agra—Province of Calcutta—Province of Bombay—Province of Madras—Province of Verapoly—Province of Simla—Province of Pondicherry—Province of Ceylon—Burma.	
V THE WORLD WAR AND SUBSEQUENT EVENTS	169
German Missionaries during the First Months of the War—Imprisonment of First Jesuits—Con-	

TABLE OF CONTENTS

CHAPTER

PAGE

	centration Camp at Admednagar—Power of the Press—Fate of Sisterhoods—Missionaries of Assam — Tyrolese Capuchins Expelled — Second Trip of the Golconda—Anxiety of the Hierarchy—Achievements of the Archbishop of Calcutta—Bombay and Poona—Bettiah—All Missions of Empire Suffered during the War—The Peace Conference—Help for the Missions—Stir in Dacca—Meeting of South Indian Bishops—Catholic Confederation—Marian Congress—All-India, Burma and Ceylon Bishops' Conference.	
VI	PROTESTANT MISSIONS	186
	First Protestant Missionaries—Baptists—Church of England—Other Denominations—Protestant Liberality—Schools—Philanthropic Institutions —The Press—Direct Evangelistic Work—Sunday Schools—Evangelization in Hospitals—The Bible-Woman—Missionary Personnel—Y. M. C. A.—The Missionaries' Support—Result.	
PART III		
INDIAN MISSIONS OF TO-DAY		
I	THE MISSIONARY AND HIS WORK	203
	The Missionary Vocation—Climatic Hardships—Dangers of the Wild—Language Difficulties—The Central Station—In a Native Colony—Peacemaker—Night Watchman—Visiting the Sick—Missionary on Circuit—Want of a Chapel —Peril Attends Sacrifice of Mass—Sickness and Famine—Spiritual Advantages of Famine and Cholera — Evangelizing the Pagans — Catholic Life — Native Christian Marriages — Mission Theater—Most Popular Play—Insincerity of Some Converts—Joy.	
II	THE CATECHISTS	224
	Most Vital Problem—Great Value and Need of Catechists—The Catechist's Work—In Schools —Various Kinds of Catechists—Women Catechists—Wages—Training of Catechists—Routine in Training Schools.	

TABLE OF CONTENTS

xxi

CHAPTER	PAGE
III SCHOOLS AND PERIODICALS	234
External Hindrances—Character of the Brahmans—First Step of the Missionary—Elementary Schools—Education of Women—Academies—University Training for Women—Education of Men—Trades—Catholic Literature—The Indian Catholic Dailies—Catholic Truth Society.	
IV CHARITABLE AND SOCIAL WORK	244
Early Institutions—Hospitals—Appreciation of the Government—St. Martha's Hospital—Want of Catholic Doctors — Medical Missions — A. R. M. Association—Asylums—Dispensaries—Homes—Refuges for Widows—Sisters of St. Anne—Social Work—Coöperative Societies—Other Societies.	
V DIFFICULTIES AND OBSTACLES	256
Poverty—Storms and Cyclones—Famine—Ignorance and Indifference—Selfishness—Lack of Charity—Perverse Mind—Superstition—Hinduism—Brahmans and Mohammedans—Woman's Lot—Mothers and Children—Caste System—Recent Developments—Attitude of Church to Castes—Government's Attitude toward Religion—Divided Christianity.	
VI NATIVE CLERGY	282
Need of Native Clergy—Reasons for a Native Clergy—Purposes of Catholic Missionary Activity — Perpetuation — Full Development of Church—Review of the Past.	
APPENDIX	
STATISTICS OF NON-CATHOLIC ACTIVITIES IN INDIA, BURMA AND CEYLON	295
BIBLIOGRAPHY	297
INDEX	303

ILLUSTRATIONS

	<i>PAGE</i>
1. Pope Pius XI. Father of the Missions	<i>Frontispiece</i>
2. This Upland Lake Supplies the Parched Lowlands with Water	8
3. Courthouse Street, Calcutta	16
4. A Hindu Priest and His Disciple with Idol and Offerings	36
5. A Rajah with His Children, Showing the Attire of the Ruling Class	40
6. This Hut Means Home to a Poor Family of India	44
7. Fakir of Delhi. The Long Finger Nails Render the Left Hand Practically Useless	50
8. A Brahman Reading from a Book of Palm Leaves	60
9. Two Prominent Lawyers—Products of India's Schools	66
10. An Architectural Gem	76
11. St. Ignatius Sending St. Francis Xavier to India	90
12. Poor Clares (Native Sisters) of Travancore, India	146
13. Dignitaries at Marian Congress	184
14. Natives at Work	210
15. Capuchin Missionaries with Catechists and School Teachers	226
16. Jesuit Missionaries with School Children	236
17. Mealtime in a Christian School	242
18. Sisters and Nurses of St. Martha's Hospital at Bangalore, South India	246
19. Sisters Rendering First Aid	252
20. A Girl in Her Best Dress	272
21. Women Wearing Caste Ornaments	272
22. Bishop Faisandier, S.J., of Trichinopoly with Native Priests	284

MAPS

	PAGE
Political Map of India	14
Ecclesiastical Map—1886	137
Ecclesiastical Map—1923	168

INDIA AND ITS MISSIONS

PART I

LAND AND PEOPLE

INDIA AND ITS MISSIONS

CHAPTER I

THE COUNTRY

INDIA is in the truest sense of the word a wonderland, a land of the strongest contrasts, a miniature world. There is scarcely another country which offers so many surprises and is of so many-sided interest to the traveler. The variety of its nature is almost incredible.

This unique region has vast alluvial plains; lays claim to the highest mountain peak in the world; experiences the greatest heat of the equator, while up among the snow and ice-clad mountains there is perennial cold. Again, it is the land of excessive drought and heaviest rainfall; the home of the richest soil and most dismal deserts.¹ Interesting as these contrasting features are, the people, their history, religion, languages, education, government, manners and customs, form a study still more fascinating. These, however, will be treated severally as we proceed. At present, we shall restrict our consideration to the country as such.

Boundaries, Position and Size.—India is an irregular peninsula of the shape of a triangle, jutting out southwards from the mainland of Asia, and lies within the eighth and thirty-seventh degree of north latitude. In the north the mighty Himalayas raise their lofty peaks, separating the country from the rest of Asia. The Bay of Bengal forms the greater part of its eastern boundary,

¹ Helmolt's *Weltgeschichte*, Leipzig, Vol. II, 1902, p. 339.

while the southern and western shores are washed by the waters of the Indian Ocean and Arabian Sea respectively. On the northeast and northwest India has a land frontier.

The Indian Empire extends over a territory larger than the Continent of Europe without Russia. It comprises British India, legally so-called, *i.e.*, all territories governed by the King of England, and, moreover, all other territories ruled by native princes under his suzerainty. There are tracts of tribal territory on the northwestern and northeastern frontiers under the political influence of Great Britain, though not yet under the administrative rule of the British Indian Government. The total area of British India proper is 1,802,657 square miles, and is inhabited by 319,075,132 people. These figures according to the census of March 18, 1921, mark an increase of one and two-tenths per cent over the second last decennial census of 1911.² India, then, is the home of one-fifth of the whole human race, and British India comprises about three-fourths of the population of the British Empire in Europe, Asia, Africa, America and Australia, taken together. India's population, three times that of the United States, is crowded into an area about half as large. The average density in India is 177 persons to the square mile, as compared with the density of 42 persons in the United States proper. India comprises, besides British India, also the exceedingly small French and Portuguese Possessions of 203 and 1,403 square miles respectively. While the native or Indian States and Agencies cover only an area of 709,583 square miles and have a population of 71,936,736, the British Provinces cover 1,093,074 square miles with a population of 247,138,396 inhabitants.³

Mountains.—The Himalaya, Hindu Kush and Karakoram Mountains tower in the north and form a natural barrier against any enemy advancing from that direction.

² *Whitaker's Almanac*, London, 1922, p. 603.

³ *Idem*, pp. 603, 610-612.

The Himalayas are awe-inspiring. They are the silent sentinels of the north keeping strict watch over the lowlands. Their snow-tipped summits remind the traveler of the white-crested helmets of the medieval warrior. Besides forming a double wall along the north of India, the Himalayas stretch southward on the east and west, thus protecting the northeastern and northwestern frontiers. It is a tiresome and difficult task to cross these mountains. One can do so safely only by means of the passes which laboriously wind their way over these steep ascents. Few of these passes are under 1,600 or 1,700 feet. The merchant, explorer and missionary find safe passage over these snowy heights, but a modern army could never cross them. The peaks of the Himalayas are among the highest in the world. Their average elevation is not less than 19,000 feet. Mount Everest has the greatest altitude. Its summit is 29,009 feet, or five and a half miles above sea level. Viewing the western part of the peninsula, we find it high, sloping gradually into the Bay of Bengal in the east. The Eastern and Western Ghats run along the eastern and western coasts, rising and falling as the billows of the ocean. The mountain ranges of India are, for the greater part, composed of granite and granitic rocks. In the Himalayas gneiss predominates, while in the southeastern section of the land syenite prevails. We now turn to India's waterways.

River Systems and River Plains.—These play no insignificant rôle in the peninsula. The fertility of the soil corresponds to the natural and artificial supply of water. The rains, rivers and irrigation systems of Northern India make this the richest and, therefore, the most densely populated portion of the Empire. The largest supply of water comes from the Himalayas. The wide plains watered by the mountain rivers extend from the Bay of Bengal to the Arabian Sea. The Indus and Sutlej take their rise beyond the Himalayas, issue through their western ranges and flow down upon the Punjab. The

Brahmaputra also has its source beyond the Himalayas, near that of the Indus; flowing, however, in the opposite direction it enters India at its most eastern point. While the Brahmaputra gathers the drainage from the northern slopes of the Himalayas, the mighty Ganges is formed by the waters descending from the southern slopes. Hence, practically all the waters of these mountains are poured down into the river plains of Bengal.

Climate.—People are always much concerned about the climate of the countries they wish to visit and tour. India offers a great variety in this respect. Within its boundaries may be found almost any extreme of climate experienced either in the tropic or temperate zones. On the whole it is dry and rainless for two-thirds of the year. In the north continental climate prevails, while in the south it is oceanic. Frequent land winds sweep the north. Other characteristics of this region are great dryness of air, and a large diurnal range of temperature, with little or no precipitation. In the south climatic conditions are quite the opposite; here the temperature is more uniform, the range of the thermometer during the day small, and the air damp.

Monsoon Periods, Rain.—When speaking of India one may not overlook the monsoon periods. The dry season is called the northeast monsoon; the rainy season, the southwest monsoon. The rainy season sets in during the first weeks of June, and throughout the next three months rain is, in general, the order for India. The rain is carried on to the land by the sea breeze. The amount of rainfall varies greatly for different localities. The Indus Plain is rarely refreshed by a light rain. There have been some years in which not a drop of rain fell on the parched soil. While this plain suffers from drought, other places have an overabundance of rainfall. At Cherrapunji, in the Khasi Hills, an annual rainfall of from 300 to 500 inches has been registered. The months of November and December are the so-called retreating monsoon

period. They form a transition from the rainy to the cold season.

Cold and Heat.—The months of January and February constitute the cold season. During this time the mean temperature in the Punjab and the United Provinces is approximately thirty degrees lower than in Southern India. Ice and snow are found only in the high altitudes. In the north the sky is cloudless throughout this season, the weather, cool and dry. On the southwestern coast it is warmer than on the southeastern. The hot weather gives more annoyance to the tourist than does the cold. Beginning in the Punjab on the 15th of March the thermometer ascends gradually but steadily until the coming of the rain in June. When the thermometer reaches the 120 and 125 degree mark, in the shade, as it does at Jacobabad in the northwest, the fiery rays of the sun fairly bake the earth. The Deccan and Central Provinces lie for the greater part within the hottest area.⁴

Irrigation.—During this season there is no outlook whatsoever for crops where irrigation is not used as a means of watering the dry and cracked soil. The lack of rain is greatly provided against by the government system of rivers and irrigating canals. The extent of this system may be judged from one example: The main arteries of the Sirhind Canal in the Punjab are 543 miles in length, and its tributaries aggregate 4,462 miles. The irrigating canals receive much of their water from the rivers, from which it is conducted by ditches. The great rivers of the north have sufficient water for extending still farther these irrigating schemes. Besides irrigating canals, tanks and wells are used extensively for supplying water. In Madras and Bombay all the irrigation systems are dependent on reservoirs. The total area of crops irrigated from the Lahore District alone in 1917–18 was 1,440,769 acres. During 1919–20 the total number of acres under irrigation in India, excluding the areas ir-

⁴ *Encyclopædia Britannica*, Vol. XIV, 1910, p. 379.

rigated in the Indian States, amounted to over 28,000,000.⁵

Plagues.—Aside from these natural and ever recurring difficulties under which the native of India must labor, there are other serious disadvantages with which he must contend. While the rainy period holds sway, Northwestern India is visited frequently by terrific storms which often terminate in most destructive cyclones. They come up unexpectedly, sweep over a section of the land and in a few hours leave nothing but ruin in their wake. The most terrific cyclone history records is the Baker-ganj Cyclone of 1876; 150,000 acres of land were swamped and 2,000,000 inhabitants lost their lives. Following close on the heels of the wet season, when the atmosphere is damp and hot, comes that most dreaded disease, malaria. Yearly this deadly fever claims a goodly number of the natives as victims. Northern India, the alluvial plains and the lowlands are veritable hotbeds of this plague. In the British army in India during the year 1897, out of a total strength of 178,197 men, no less than 75,821 were laid low with malarial fever. There were over 7,000,000 deaths from influenza during 1918. The reported deaths in 1919 numbered 8,554,178 of which cholera accounted for 578,426; plague, 74,284; dysentery and diarrhea, 291,643. The country has also been visited by earthquakes. Severe earthquakes have taken place around Mandalay and the hill country to the north. Ava, in Upper Burma, was destroyed by an earthquake in 1839.

Profiteering.—Regarding the evils of India, Ernest R. Hull, S.J., an authority well qualified to speak on that country, has this to say: "The really serious evils of India as felt by the masses are three in number. The first is the artificial creation of famines. The constant recurrence of famine in India is not due to local scarcity of food; . . . the cause of famine is due simply to the combination of the native grain dealers, who buy up the sup-

⁵ *Catholic Encyclopedia*, Supplement I, Vol. XVII, 1922, p. 395.



This Upland Lake Supplies the Parched Lowlands with Water.

plies and establish famine prices as soon as the first sign of scarcity is observed. All other explanations of famine in India are either false or inadequate and negligible. . . . The second evil is the extraordinary usury practiced by the native Marwaris or money lenders, who have the people at their mercy in times of stress, and who carry on their business in such a way that getting into their hands usually means total ruin. . . . The third evil in India is petty tyranny, extortion, and corruption on the part of subordinate native officials.”⁶ As usual, it is the middle and lower class of people that chafe and smart under these crying evils of the land. Their removal would spell greater prosperity and happiness for the whole country.

Flora.—We shall now take a look at India’s flora. The country has no botanical features peculiar to itself. In India adjoining floras meet and blend. In the north and northeast we find the columbine, hawthorn, Magnolia, Aucuba, Abelia, *Pinus longifolia*, *Pinus excelsa*, yew, deodar and holm oak. Dense forests of *Abies webbiana* grow at an altitude of 8,000 to 12,000 feet. In the northwest, where the climate is dry, the flora is poor. In the west and south, genera such as *Sida* and *Indigofera* thrive. *Borassus*, the coconut and banana are cultivated. Palms are scanty. The lemon, orange and cinnamon trees are also found. The tun and sal are the most important timber trees. Satinwood, sandalwood, ironwood and teak are also present. In the Western Ghats the forests are dense, but, on the whole, they cannot compare with the forests of our own country, *e.g.*, the redwood forests of California and the national forests of our western and northern states.

Fauna.—Far richer, however, than in our own country is the animal world of India. Among the wild animals the lion takes the first place. The tiger is at home in every part of the country, and there are no prospects

*Catholic Encyclopedia, Vol. VII, p. 727.

that this beast of prey will ever be exterminated. The damage done by these animals is almost incredible. Single tigers have killed as many as eighty persons in one year. One caused the natives to abandon thirteen villages and threw 358 square miles of land out of cultivation. In 1903 alone 866 persons were killed.⁷ The leopard, ever as destructive as the tiger, is still more common. The wolf and dog tribe are numerously represented. Other wild animals are the bear, elephant, rhinoceros, wild hog, wild ass, sheep and goat, antelope, deer, bison and buffalo. The rat and mouse family is only too numerous, as tourists well know.

Birds, Reptiles, Fishes.—Of birds, India claims many splendid and curious varieties. The parrot tribe is the most beautiful; the mina, the most popular. Among the birds of prey there are vultures, eagles, falcons and hawks. Kingfishers and herons are noted for their rich plumage. Waterfowl are plentiful. The florican, snipe, pigeon, partridge, quail, duck, sheldrake and teal make up the list of game birds. The serpent tribe is also abundant, entering the gardens and even the dwellings. All salt-water snakes are poisonous, whereas those that live in fresh water are not. The most dreaded are the cobra de capello and the Russelian snake. Their bite is, with few exceptions, followed by a speedy death. Over 20,000 people were killed by snakes in 1919. There are two species of crocodiles and many scorpions. The sea, the rivers and streams fairly teem with fishes. They constitute a goodly portion of the food of the poorer classes and are eaten fresh. Carp and catfish are the most common, while mahseer and hilsa are the most delicious.

Insects.—The insect tribes are innumerable, mainly on account of the heat and rains. The mosquitoes, moths and ants, besides being very troublesome, do untold damage. Of great use are the silkworm, bee and silk-producing insect. Locusts, from three to five inches in length, sweep

⁷ *Encyclopedias Britannica*, Vol. XIV, p. 380.

over the country in clouds and turn the green meadows into barren deserts.

Mineral Resources.—So far we have been wandering about in India as tourists, viewing things as we met them. We shall now consider what the country has to show in mineral resources. The chief mining resources of India are the salt, coal and gold mines, the petroleum oil fields, the ruby and mica mines in Bengal and the tin ores and jade of Burma. Copper ore, gypsum, plumbago and alum also exist. Coal is found in almost every native state or province. Bengal lays claim to the best mines, which furnish seven-eighths of the annual returns. Assam and the Central Provinces are also rich in mines. The chief gold fields are the Kolar Fields in Mysore, whose output represents ninety-nine per cent of the whole yield. There are other mines, but they produce only very small amounts. Iron ore abounds in India, every hill has its deposits. Burma is the site of India's rich oil fields and furnishes ninety-eight per cent of the total product. Assam supplies the rest. Valuable manganese deposits are found on the Madras Coast and in the Central Provinces. Mica, tin, copper and plumbago appear in greater or lesser quantities in various districts. India is not, as is often stated, rich in precious stones. The search for diamonds is scarcely worth the labor. To-day only the rubies and jade of Burma form an important industry.

Commerce and Industry.—Looking at the commercial and industrial efforts of the country, we see that the industry is almost solely monopolized by agriculture. It is the industry of India. Generally speaking, about seventy-two per cent of the population are employed in agricultural pursuits. Even in towns of considerable size one generally finds a good-sized garden (if so we may call it) attached to the home. The business man as well as the trader has his own little plot of land which supplies him with the necessary grain for his family. Wheat has be-

come a great factor in India within the last few decades. The north, and primarily the Punjab, may be said to be one endless field of wheat. Rice is not met with so frequently as is often erroneously believed, but wherever it does occur, it is grown exclusively. Rice export is without doubt an important industry. Burma, Bengal and Madras are the principal centers. The staple food grain of the country is millet, of which there are various kinds. Millions and millions of acres are planted to this grain. The reason why this grain is cultivated so extensively and in preference to all others may be found in this, that it can be planted and thrives on unirrigated land. In years of drought it averages three-fourths of the grain crop. Being a favorite food among the inhabitants, the crop is almost entirely consumed in India. Very little is exported. Gram is eaten by the poorer classes. Oil-seeds are also cultivated extensively, and although the Indian uses oil for many purposes, the amount of oil and oilseeds exported to Europe is enormous. Favorite native vegetables are the eggplant, cauliflower, radish, yam, onion, garlic, potato, cabbage and turnip. The last three have been introduced but recently.

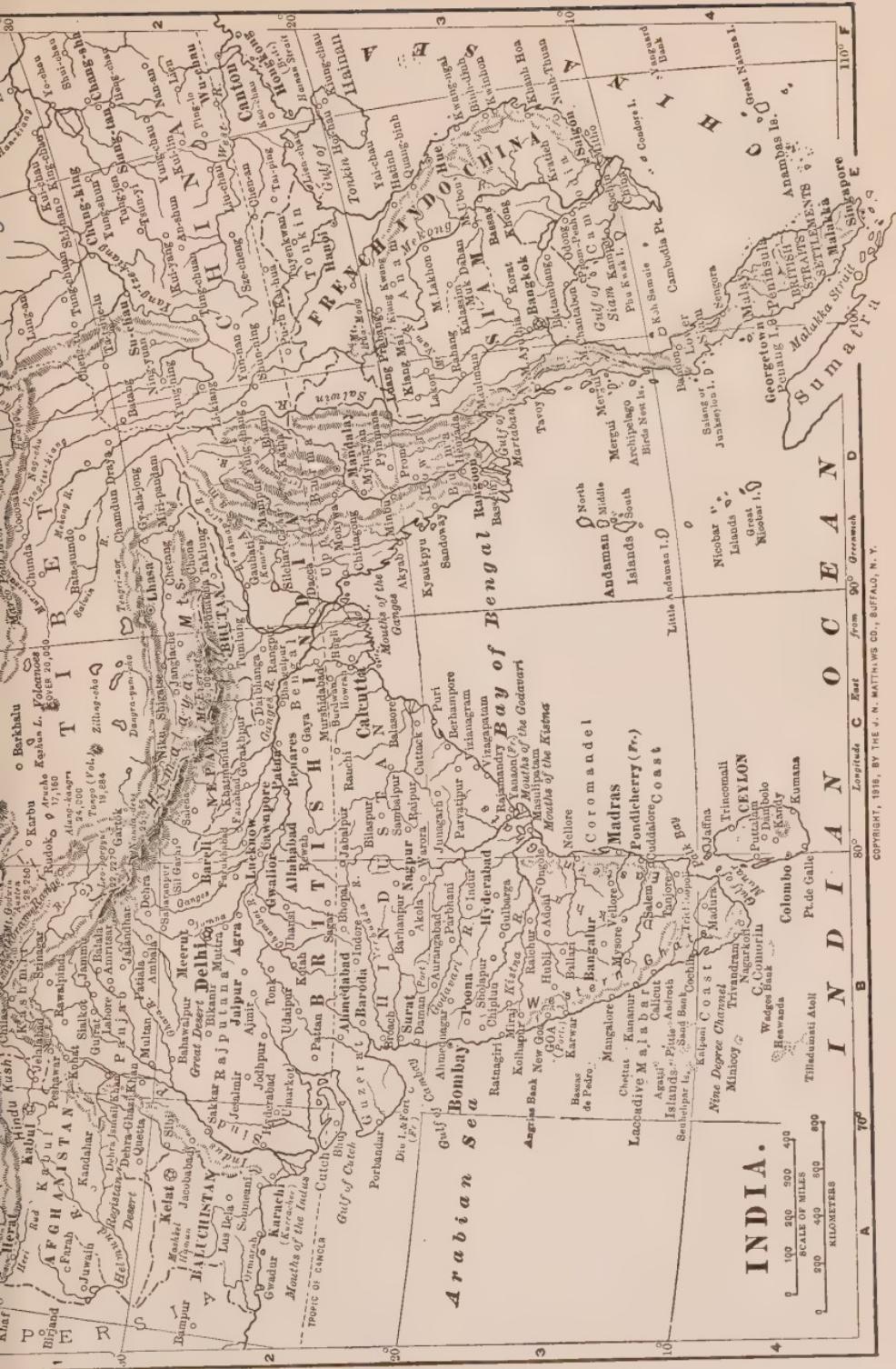
Among fruits we may mention the mango, pineapple, pomegranate, tamarind, custard apple, papaw, fig, orange, melon and citron. Spices, tea, coffee and cinchona are cultivated to a greater or lesser extent, and are taking the place of the once so important trade in indigo. At present, the indigo business is almost at a standstill, whilst Canada, Russia, Australia, Persia and the United States are great markets for Indian teas.

Manufactures.—We have said that agriculture takes the lead in Indian industries. This does not mean to say that other industries are neglected. Next to agriculture weaving is most widely practiced. The cotton, jute and silk industries give employment to vast numbers. Looking at the list of India's factories and mills, we find, besides the carpet, cotton, jute and silk mills, indigo, tile

and lac factories, coffee works, iron and brass foundries, rice, timber, oil and paper mills, and, finally, potteries.

Trade.—Indian trade with foreign countries is carried on by land and sea. Until recent times the land trade represented but a very small per cent of India's commercial enterprise; just now it is improving and the future outlook is good. By far the greater amount of trade is carried on by sea through the four main ports of Calcutta, Bombay, Karachi and Rangoon. Native trade has been considerably improved by the railroads.

Railway Systems.—Railway construction in India began about 1853, but the development was rather slow until recent years. To-day the railroads form a network which stretches over the entire land, aggregating the sum total of 36,286 miles of track; about 5,000 more miles than the railroads of France and 30,000 more than those of China. The railway system has greatly increased the commerce of the country. At present India's commerce is about five times as great as when its railway system first began. It is mainly due to the railroads, which keep the grain moving, that many out-of-the-way districts are protected against famine. The Northwestern Railway System is the largest, comprising and exercising administrative control over no less than seventeen lines exclusive of the parent line. The visitor to India will find railroad accommodations fairly good. He will be able to reach all of the chief business centers, and practically all places of interest by rail.



CHAPTER II

POLITICAL HISTORY

I. EARLY DEVELOPMENT (? B.C.-1000 A.D.)

Aborigines.—Drawing aside the curtain from the past of India a crowded stage meets our view. There are the English, the Portuguese, the Moguls and, in the background, the aboriginal tribes. The latter are a dark-skinned race who have left few relics but their tombs and who inhabited the land at the time of the Aryan invasion prior to 2000 B.C.

The Aryans.—These Aryan invaders came from the shores of the Oxus and the Jaxartes Rivers beyond the Hindu Kush Mountain Range. Their main occupation was the raising of cattle which amply supplied them with food and clothing. Our chief source of knowledge of these Aryans is to be had from their sacred writings, the *Vedas*, which depict them as a morally clean and religious, although war-loving people. After many years spent in the shedding of human blood this people became the sole possessors of the Indus Valley. But not content with their success in the Punjab they pushed on behind their retreating foe and by 1300 B.C. also brought most of the Ganges Valley under their control. The *Vedas* give us little valuable information regarding this period, but we are happy in finding a large store of such lore in the two great epics of India which describe this time, namely, the *Mahabharata* and the *Ramayana*. They inform us that a great change was wrought among the Aryans. Agriculture was the chief occupation; the caste

system had been introduced; offering sacrifice to the gods was no longer the office of the chief, but was restricted to a certain class—the Brahmans. These grew daily in power and it became their ambition not to be kings, but to rule kings. After several centuries they realized their ambition and were looked upon by the lower castes practically as gods and no one dared do them harm.

Buddhistic Period.—These conditions prevailed during several centuries. In the meantime also the Ganges Valley proved too small for the Aryans and so they spread to the east and south, founding independent states as they proceeded, the greatest of which was Magadha. It was near Radjagriah, the early capital of this state, that Gautama (560–480 B.C.), commonly called Buddha, *i.e.*, the “enlightened one,” began his career. The movement he headed, it is true, was chiefly religious and as such will be treated in a later chapter, but it was also political. It did away with the selfishness of the Brahmans and one of its foremost characteristics was love of one’s neighbor. These and similar facts influenced the actions not only of the common people but to a great extent also those of the ruling class and are in so far of political importance.

Various Invasions.—From time immemorial India with its fruitful valleys and plains has been a special attraction for the people of other lands. We have mentioned the Aryans as the first known invaders of this land of promise; but they were by no means the last. Cyrus, King of Persia (559–530 B.C.), is said to have sent an expedition to India, but with no success. In the time of Darius (521–485 B.C.) the tribes north of the Kabul and west of the Indus were subdued and formed into a Persian satrapy. The greatest of the early invaders, however, was Alexander the Great. He began his march from Bactria to India in the spring of 327 B.C., but owing to unexpected resistance reached the shores of the Indus only in the spring of the following year. He defeated Porus, a king of the frontier, and penetrated as far as the Hy-



Court House Street, Calcutta.

phasis River. But here his success ended, due to the mutiny that broke out in his army and which forced him to return. Alexander's expedition to India, it is true, was of short duration, but its influence continued through many centuries. It was due to this expedition that Greek ideas and culture were carried so far east, and these facts played a great rôle in the subsequent history of India. After Alexander's death his empire was divided among his generals and Seleucus Nicator received Bactria and the Indian Provinces. He attempted a conquest of the lands beyond the Indus River (303 B.C.), but thereby became involved in a war with Chandragupta of Magadha, the founder of the Maurya Dynasty (321 B.C.). Seleucus, seeing the power of his adversary, preferred to ally himself with him rather than oppose him. At the death of Chandragupta his empire comprised all of Northern India. In Asoka (269–232 B.C.) the Maurya Dynasty reached its climax and Buddhism won a devoted patron. His success may be traced to his deep-rooted sense of duty which showed itself in all his actions. He despised pleasure and honor and condemned the immoral practices of his age. In his earlier years he was so moved to compassion by the sufferings of a conquered people that he made it his point never to wage war. He was beloved of his subjects and his main object was to work for the common welfare. After his death the Maurya Dynasty began to decline and the last of this house was finally assassinated in 184 A.D.

Period of Historical Deficiency.—From this time until the eleventh century of the Christian era Indian history reminds one of a mosaic, as a modern historian expresses it, which has lost all but a few groups of its particles. The various coins and inscriptions, however, as also the diverse reports of the foreign travelers of that time (especially Hsuan Tsang of China in the seventh century A.D.) show that it was a period of alternate unrests and political formations. Among the earliest celebrated rulers of this

time is Kaniska of the Kushan Dynasty, who reigned in the northwest about 120 A.D.¹ He gained renown as a monarch, but particularly as a Buddhistic enthusiast. Another influential leader of this epoch is Gupta, a vassal of Magadha. He proclaimed his independence about 290 A.D. and by means of a successful rebellion founded a new kingdom which under his immediate successor attained to great power and included all of Northeastern India. This kingdom endured for several centuries, but in 515 A.D. it was attacked by the White Huns from the north. Although they were finally repulsed (530 A.D.) by Yasodharma, a vassal of the Gupta Kingdom, still the reigning dynasty was doomed and the Kingdom of Gupta went over into the hands of her valiant defender. The next ruler of importance in Northern India is Harsha (606–648 A.D.). It was his aim to bring all India under his sway. He succeeded in the north, but was repulsed in the Deccan by Pulikesin II., a member of the newly founded (620 A.D.) Chalukya Dynasty. During the next few centuries India's history offers nothing of great importance. The various tribes continued in their strife for leadership, their characteristic faults being jealousy and ambition, and these prepared the way for the Mohammedan invasion.

II. MOHAMMEDAN PERIOD (1001–1740 A.D.)

Mohammedan Conquests.—While Buddhism in the seventh century A.D. was nearing its end in India, a new religion was springing up at Mecca which later on was to influence India for over 700 years. This religion is commonly called Islam or Mohammedanism and proved to be also a great political power. Even during the lifetime of Mohammed, the founder, its territorial conquests extended from the Euphrates to Mocha, from the Persian Gulf to the Red Sea. In 664 A.D. the Mohammedans at-

¹ The date of his reign is uncertain: some authorities place it at 58 B.C., others at 120 A.D., and still others as late as 278 A.D.

tempted to conquer India and in 711 A.D. actually subdued Sind, but were again driven out by the Hindus, 750 A.D. India now enjoyed peace until 1001 A.D., when the Afghan Sultan, Mahmud of Ghazni, began his invasions. He made seventeen expeditions into India, and at his death (1030 A.D.) his Indian possessions comprised the modern Punjab, Sind and Western Rajputana. But his successors were not capable rulers, and, finally, in 1186 A.D., this dynasty was supplanted by the House of Ghor, which reigned during twenty years (1186–1206) and extended Mohammedan rule in India as far east as Benares. Mohammed Ghori, the last of this line, governed India through his favorite slave, Kutb-ud-in. Upon the death of Mohammed Ghori this slave proclaimed himself Sultan of Delhi thus founding the Slave Dynasty or the Dynasty of the Mamelukes (1206–1290 A.D.). This dynasty was followed by the House of Khildji (1290–1321) and during this period most of the Hindu States of the Deccan were brought under Mohammedan control. During the next two centuries three dynasties were in power, *i.e.*, the Togluk (1321–1412), the Sayyid (1414–1451) and the Lodhi (1451–1526); but owing to their imprudent rulers India became a land of dissatisfaction and revolt. Goaded on by these circumstances Baber, a Mogul from the north, invaded India in 1526 A.D. and gained a permanent footing.

Empire of the Great Mogul.—A new period of Mohammedan rule now opened for India. Hitherto it had been an epoch of continual unrest and change. One dynasty arose only to be subdued by another. The period now opening, however, possessed greater stability, for the members of one family kept in power for over three hundred years. The greatest ruler of this Mogul Dynasty was Akbar the Great (1556–1605). He is sometimes termed “the greatest monarch in the world at that time.”²

² Rev. Fr. Felix, O. M. Cap., *Mughal Farmans, Parwanahs and Sanads*, p. 2.

He brought under his scepter "a larger portion of India than had ever before acknowledged the sway of one man." His empire extended from Afghanistan to Orissa, from the Himalayas to beyond the Nerbada River including Berar. He was truly great in his conquests, but greater still in his dealings with men. The conquered he treated as human beings; he tolerated the different religions and races; he abolished the head tax on heretics (non-Mohammedans) and even admitted Hindus to public offices. During the reign of Aurangzeb (1658–1707 A.D.) Mohammedan rule extended to the southern extremities of the Peninsula, but after his death the vast empire quickly fell to pieces and the Mogul Dynasty was practically at an end, although it ruled nominally until 1858.

III. EUROPEANS IN INDIA (1498–1922)

The Portuguese.—Of all countries of Europe Portugal was the first to find a waterway to India. This was accomplished when Vasco da Gama sailed around the Cape of Good Hope and landed on the Malabar Coast in 1498. At first the Mohammedans of India strongly opposed the plans of the Portuguese, but by the valor and persistency of their leaders, especially of Albuquerque, trading posts were soon established on the mainland. By the end of the following century we find Portuguese settlements on the eastern and western coasts, and even in Bengal and Ceylon. But during the union of Spain and Portugal (1580–1640) affairs in the East were neglected and this fact, as we shall presently see, was of great advantage to the Dutch and English. To-day the Portuguese Possessions in India comprise Goa, Damaun and Diu, having a total area of 1,403 square miles. The inhabitants of Portuguese India in 1900 amounted to 531,798.

The Dutch.—Towards the end of the sixteenth century the Dutch were not on friendly terms with the Portuguese

and being thus deprived of the only practical means then existing of getting spices from the East, finally determined to open trade directly with the Spice Islands. At first they attempted to find a passage round the north coast of Europe, but this proving unsuccessful, they followed the Portuguese round the Cape of Good Hope and reached India in 1596. They gained in power and soon the much neglected Portuguese settlements were also under their domination. By the middle of the seventeenth century the Dutch were supreme in Asiatic waters. But Holland also received her deathblow when the English Parliament passed the Navigation Act (1651) forbidding mainly the importation of merchandise into England except in English ships. From this time dates the decline of Holland's power both at home and abroad. To-day the flag of Holland waves nowhere on the mainland of India.³

The Danes.—The Danes first reached India in the beginning of the seventeenth century. Their colonies never attained great importance, but still they continued under Danish rule until 1845, when they were sold to England.

The Germans.—The Germans were comparatively late (1723) in sending trading companies to the Far East. The Ostend Company once established, however, threatened to become even a rival for the other European powers in India. But the jealousies of these powers, combined with unlooked-for opposition from the Fatherland, caused the company to end in bankruptcy (1784).⁴

The French.—The first successful French expedition that deserves mention was made by the French India Company in 1668. By the end of the century French power in India had progressed so that its only rival for supremacy was the power of the English. In 1741 Dupleix, an enthusiast for French control in India, was made governor of Pondicherry and in 1744 war broke out between England and France. The remaining history of

³ *Encyclopaedia Britannica*, Vol. XIV, p. 405.

⁴ Helmolt's *Weltgeschichte*, Leipzig, Vol. II, 1902, p. 443.

the French in India will be treated in the following pages.

The English.—The first Englishman to reach India was the Jesuit Thomas Stephens, who as missionary accompanied the Portuguese in 1579. His letters attracted attention at home and soon English merchants were bound for the East. However, not much was accomplished until the East India Company came into existence (1600). The Company received its first tract of land in India (Madras) in 1639. Bombay, the gift of King Charles II. of England, was added to it in 1668, and a piece of land near Calcutta was acquired from the Great Mogul in 1686. After the death of Arungzeb (1707), the Mogul Empire rapidly declined. One tribe after another was gaining its independence when war broke out in Europe between England and France (1744). This caused hostilities between the English and the French in India. Both parties easily received aid from native tribes, whom they trained in European warfare and called sepoys. During this struggle victory was on the side of the French, but by the Treaty of Aix-la-Chapelle (1748) conquered territory was returned. Dupleix, Governor of Pondicherry at the time, seeing the success of French arms, conceived the idea of founding a French empire in India. This he hoped to do by bringing the native tribes under his suzerainty. An excellent opportunity was offered by the disputed successions at the native Courts of Hyderabad and Arcot. Dupleix placed nominees on both thrones. But this was contrary to the wish of the English, and they, in turn, placed a nominee on the throne of Arcot. War between the English and the French was the result. During this struggle the English by their capture and brave defense of Arcot (1751) won a name for valor throughout India. At the Battle of Plassey (1756) Bengal was brought virtually under British control. In 1760 the French began anew the struggle for supremacy. Pondicherry was finally taken (1761) and the predomi-

nance of the British over the French was secured. In 1816 Pondicherry was restored to the French, and at the present day is the chief settlement of their possessions in India.

In 1772 Warren Hastings was appointed first titular governor-general of India. During his term British rule in India passed through its most critical period. War broke out with the powerful Mahratta Confederacy and with Hyder Ali, "the ablest warrior in India" at the time. The Company was found unprepared; money especially was wanting; nevertheless, owing to the inflexibility and diplomacy of Hastings, the English did not emerge from the broil as losers. In 1798, Wellesley arrived in India as governor-general imbued with "imperial projects which were destined to change the map of the country." He conquered much land in the north and brought practically the whole south under British administration. After his term British expansion steadily progressed in India. The Central Provinces were formed in 1818. Burmese territory was annexed in 1826, 1852 and 1885. Sind was subdued in 1843. Lord Dalhousie, Governor-General from 1848 to 1856, was of the opinion that it would be of the greatest advantage to have them under English protection. Accordingly he brought the Punjab, Sattara, Nagpur, Lower Burma and Oude under British authority. The intentions of Lord Dalhousie were undoubtedly good, but by his actions he irritated the influential classes of natives. A conspiracy was formed among them against the British and having secured the support of the Bengal Sepoy Army, they rose in open rebellion in the spring of 1857. Gradually, however, the revolt was brought under control and its leaders were severely punished.

Under the Crown.—As an effect of this insurrection the government of India was by an Act of Parliament transferred from the East India Company to the Crown. The governor-general received the additional title of vice-

roy. In 1877, Queen Victoria was proclaimed Empress of India at Delhi. At this time trouble was continually felt in the northwest. The year previous, Baluchistan had been brought under British protection, and later some of its districts were even annexed. Afghanistan was also the cause of much anxiety.

Of recent years there has arisen in India "a wave of national aspiration." It was first felt in 1886 at the formation of the Indian National Congress, which comprises the educated class among the natives who claim for themselves a larger share in the administration. In 1904 general unrest was felt, and although nothing serious occurred, still the British Government thought it prudent in 1907 to appoint two natives to public offices, and another in 1909. When the World War broke out in 1914, India responded to Great Britain's call with 1,250,000 troops. The brilliant victory of Armageddon in Palestine was chiefly the achievement of Indian troops. However, India became at no time the scene of battle, except when the "Emden" bombarded Madras.

In 1917 Mr. Montagu, appointed secretary of state, visited India and together with the Viceroy, Lord Chelmsford, purposed to carry into effect the declaration made in Parliament, August 20, 1917, that "the policy of His Majesty's government is that of the increasing association of the Indians in every branch of the administration and the gradual development of self-governing institutions with the view to the progressive realization of responsible government in India as an integral part of the Empire." Shortly after this, the Committee of Inquiry into seditious crime in India, over which Mr. Justice Rowlatt presided, advised the government to arm itself with special powers against such crime, to be brought into action when seditions imperiled public safety. The result was the Rowlatt Act (1919), introduced into the legislation despite the solid opposition of the unofficial members. This was the spark that kindled the violent agitation throughout the

country. Riots broke out at Calcutta, Delhi and Amritsar, the sacred city of the Sikhs. At Bombay the Passive Resistance League was formed under the leadership of Mahatma Ghandi, the successful champion of the cause of Indian laborers in South Africa.

Meanwhile the Montagu-Chelmsford report bore fruit. A bill framed on the lines of this report received the approval of both Houses of Parliament and the royal assent in December 1919. This Government of India Act (1919) made several important changes especially in the management of the provinces. Despite the resolute opposition of the Nationalists, the new government was established, Sir William Meyer becoming the first High Commissioner of India, August 1921. In 1922, the visit of the Prince of Wales gave rise to rioting in Bombay, which called the attention of the whole world to the conditions in India and its hatred of British rule.⁵

Ghandi.—Mahatma Ghandi was the moving spirit of the Nationalists. He is a fascinating leader, possesses an uprightness of character that even his enemies admire, and employs a directness of speech which puts to scorn diplomatic verbosity. As a consequence his word is law to his adherents. Religiously a Hindu, he recognizes only the four traditional castes, *i.e.*, Brahman, Kshatriya, Vaisya and Sudra. His policy is to abolish the numerous sub-castes and discard the childish restrictions, particularly the social ostracism of the pariahs. Ghandi preaches the doctrine of non-coöperation with the English Government, insisting on abstention from all government and military service and on withdrawal of Indian children from British schools and institutions. His program also urges the establishment of arbitration courts and the settlement of industrial disputes. By conducting a series of boycotts he attempted to drive out the English merchants and manufacturers and ultimately to gain for India her autonomy. His policy for immediate and complete self-government

⁵ *Catholic Encyclopedia*, Supplement I, Vol. XVII, 1922, p. 396.

is likewise insisted upon by many of the daily papers. Contrary to his doctrine of passive resistance, Ghandi is reported to have now and then preached violence in order to obtain immediate results. In view of these facts and for the reason that many of the natives, chiefly Mussulmans, are restive, it is not at all surprising that daily papers from time to time report fresh outbreaks in some parts of the country. These uprisings, however, are of local character and are easily crushed by the English. On March 18, 1922, Ghandi was arrested and sentenced to six years' imprisonment. Yet the fires of revolt are but smoldering and threaten to burst into flame at any time. Well may we ask: How is it all going to end? ⁶

Extent of British Rule.—India may be divided into British territory and Independent Native States. These latter are in varying degrees under the sway of the governor-general of India who is more commonly called a viceroy. Since December 1912 his residence has been at Delhi. For purposes of administration the British territory is divided into eight great provinces and six lesser charges. The eight major provinces are the Presidencies of Madras, Bombay and Bengal; the Lieutenant-Governorships of the United Provinces, the Punjab, Burma and Mehar; and the Chief Commissionerships of the Central Provinces. These provinces are governed by officials variously called governors, lieutenant-governors and chief-commissioners. These officials are directly responsible to the governor-general, who together with his council possesses the chief executive and judicial powers in India.

The Indian States cover about two-fifths of the area of British India and contain about two-ninths of the population. These states are governed by native princes, ministers and councils with the advice of the supreme government of India. There are in all 693 such states of which only about 200 have claims to some importance.

⁶ *Catholic Missions*, New York, April 1922.

The rulers of the states are known as maharajas and rajahs according to their rank. These men are supreme within their territories, administer justice, keep their own courts and have a limited number of standing troops. They may not, however, make treaties, send or receive ambassadors, make war or peace.

The most important of the states are (1) Hyderabad, the premier state in India, comprising 82,698 square miles with a population, in 1921, of 12,453,627; (2) Mysore; (3) Baroda; (4) Himalayan Hill States, west of Nepal and including Kashmir; (5) Sikkim; (6) Sikh States in the Sirhind Plain; (7) Rajputana, 460 miles long and 530 miles wide with a population of 9,853,012 in 1921, and composed of some twenty states; (8) States of Central India, a group of 148 states; (9) Malayalim States of Travancore and Cochin; (10) Punjab States; (11) Gwalior State; (12) Indo-Chinese group of states; (13) Hill tribes of the northeastern frontier. There are only two totally independent states, Bhutan and Nepal, both situated in the Himalayas.⁷

Effects of British Rule in India.—Before concluding it may be advisable to enumerate some effects of British rule in India. British rule has constructed a network of railway and telegraph lines throughout the country; it has spent millions for the improvement of highways; it fosters learning by the erection of colleges and universities; it encourages works of charity by donations to hospitals, orphanages and dispensaries; in short, it has done much for the material uplift of the natives. But if British rule in India has its advantages it also has its defects. They are especially noticeable during the time of famine. As remarked above, these famines are due not so much to the scarcity of food as to the cornering of the grain by the grain dealers, who then demand unreasonable prices. The Government, it is true, does employ means to alleviate the sufferings of the people during these times, but the

⁷ *Whitaker's Almanac*, London, 1922, pp. 628-630.

means employed are, to quote an authority on India, "neither adequate nor radical,"⁸ and in so far the Government is to be blamed. Furthermore, British rule in India has always been, and still is, more a drawback, perhaps, than an advantage in the conversion of the natives. The Government professes a strict neutrality regarding the Christianization of the pagans, but this neutrality "is nothing short of a public encouragement to indifferentism."⁹ Then also Christ and His teaching are (at least were in 1905 with no outlook for change) so strictly barred from the state schools that from them we could not even learn that Christianity exists in the world.¹⁰ But this is not the worst; even "idolatry and vile superstition are under the protection of the law," and a law, be it remembered, compiled by a Christian government. Another evil connected with British rule consists in the numerous taxes under which the people of India are groaning. A post-war writer on India expresses this fact in the words: "Taxes and more taxes, that is the story of British rule."¹¹

⁸ Rev. Ernest Hull, S. J., *Catholic Encyclopedia*, Vol. VII, p. 727.

⁹ *Ibidem*, p. 732.

¹⁰ Rev. Jos. Dahlmann, S. J., *Indische Fahrten*, Freiburg, Vol. I, 1908, p. 390.

¹¹ Basanta K. Roy, *What India Wants*, in *America*, Vol. XXI, 1919, p. 540.

CHAPTER III

NON-CHRISTIAN RELIGIONS IN INDIA

THERE are seven main forms of religion in India today, but what is known as *the* religion of India is Brahmanism. We can trace its development from the polytheistic nature-worship of the ancient Aryan conquerors through profound changes to the intricate cult in modern times, called Hinduism.

Animism.—Of all the religions of India Animism is the oldest. It is a belief which ascribes to all nature, mountains and rivers, plants and animals, stars and planets, an individual soul. Its followers hold elves and fairies to be just as real as demons and deities, believe in magic, and strive to propitiate invisible beings. Animism is the religion of the aboriginal Dravidian tribes, a remnant of pre-Aryan times now gradually being absorbed into Hinduism. It may surprise us to hear of the existence of such a pre-Christian religion in a country so long in contact with civilization, yet at the time of the last census (1921) India had 10,295,168 adherents of this creed. The Santals, Bhils and Gonds have clung to this religion for over 4,000 years.

Vedism.—When the Aryan invaders first appeared in history they professed the Vedic Religion, so called from the *Vedas*, their sacred books, written between 1500 and 700 B.C. Vedism stands in marked contrast to the gloomy pantheism of a later day. It consisted in the worship of the personified powers of nature. The Aryan deities are described as rather pure, powerful, all-wise, the protectors of the individuals, of the family and of the tribe, who provided for the Indian the joys of life.

Sacrifices.—At this period temples were unknown. The householder offered the sacrifice, consisting of animals or cereals, on a little mound of earth or stone. Only the great tribal sacrifices were offered by priests, who considered this their chief task. The Aryans held woman in high regard.

She held many rights in common with man that are now lost to her through the formation of classes and the oppression of the Brahman. Some of the most beautiful hymns of this time were composed by women. The deceased relatives held a place sacred in the memory of the survivors. The latter made feast offerings at stated times, to increase, as they believed, the happiness of the departed, and these in turn promoted the welfare of the descendants.

Popular Brahmanism.—About the year 1000 B.C. we note a marvelous change in the Vedic Religion. The caste system had sprung up. An elaborate liturgy had been introduced, outdoing even Judaism in its multiplicity of purifications and complexity of ceremonial rite. Only priests who had undergone a long period of training in the household of a Brahman teacher, called *guru*, could offer sacrifice. They performed the marriage rite and other important family ceremonies. Their will, the natives believed, bestowed an eternity of bliss, or doomed to the deepest hell. They had practically become gods. Women forfeited nearly all their rights. Though the moral code taught many salutary lessons of obedience, charity and chastity, this new form of Brahmanism placed an inconceivable burden on the members of the lower castes who were banished from society.

Pantheistic Brahmanism.—The vague monotheism that found expression in the later Vedic hymns appealed to the minds of the educated Brahmans more and more and led them to invent a new deity, the pantheistic All-god, Brahma, represented as the creator of the world. They taught that the ultimate end of all things, of the lesser

gods as well as of the earth, was the absorption into the impersonal Brahma.

This form of Brahmanism became very popular within the Brahman caste, where it still obtains to-day. But the masses had no love for an impersonal god, who for a life-span of faithful service proffered only the loss of all individuality. Their hearts still clung to an eternity of conscious bliss.

Transmigration.—About this time the idea of the transmigration of the soul came into vogue. This doctrine, which later became prominent in both Brahmanism and Buddhism, teaches that at death the soul passes from one body to another, either of man or brute, and so the process continues for an indefinite period of time till the soul returns again to Brahma. The natives hold that in as far as a person led a life of virtue or crime, he would be reborn in a higher or lower animal or even in a plant. For this reason, all living creatures are held sacred. This theory of reincarnation has given rise to inhuman practices of penance and self-torture, made worse by the belief that sins committed in a preëxistent state are punished in a future birth if not expiated before death. The misery caused by this wretched doctrine is untold.

Buddhism.—In the sixth century B.C. a portion of Brahmanism took on a new form, called Buddhism. Gautama, or Buddha, the “enlightened,” as he is commonly known, belonged to the house of the royal Cakyas. At an early age he was deeply impressed by the universal suffering of mankind. Having renounced his right to reign he secretly took leave of wife and child and set out to study the cause of so much misery and to discover a means of deliverance. After seven years of fasting he believed he had discovered a way of salvation. He began to preach at Benares and, aided by an attractive personality and unusual eloquence, soon had many adherents even among the Brahmans and nobles. Many of Buddha's disciples left their homes, as he had done, lived in com-

mon a life of poverty and devoted their days to contemplation, thus founding Buddhistic monasticism. "Buddha may be credited with the qualities of a great and good man. In his mildness, his readiness to overlook insults, his zeal, chastity and simplicity of life, he reminds one not a little of St. Francis of Assisi."¹

Buddha accepted much that the Brahmins taught: the belief in a previous existence, the system of rebirths; differing only in his conception of the final state of the saved and in his plan of salvation. To obtain deliverance from rebirths man must stifle all desire, both lawful and unlawful; he thus enters Nirvana, the Buddhistic heaven, a state where all self-consciousness is lost, in reality, where the soul ceases to exist. He set aside the caste system and taught that all men are equal. He also inculcated the spirit of unselfishness, of brotherhood, of forgiveness, patience and compassion. Because of this new doctrine of fraternal charity, and owing to the endeavors of royal converts, Buddhism spread over the whole of Northern India during the next two centuries, and about the middle of the third century B.C. King Asoka established it as a state religion.

Buddhism, however, ignored the deities, and though for a time after Buddha's death he was the object of worship, the masses soon clamored for their gods. A reaction set in which resulted in the formation of two rival cults, that of Siva and that of Vishnu. Buddhism never ousted Brahmanism from any large part of India. The two religions coexisted as popular religions during more than a thousand years (250 B.C.-800 A.D.) and modern Hinduism is the joint product of both.

Though at the present writing the Buddhists number more than ten million or three per cent of the population of British India, Buddhism is of little importance in India proper. Burma, however, a province of Farther India, is essentially Buddhistic. The census of 1921 gives

¹ *Catholic Encyclopedia*, Vol. III, p. 29.

10,721,453 Buddhists, nearly all living in Burma. It is here characterized by the extensive building of pagodas. Every village has its group. The Burmese thereby hope to be free from rebirths and to gain merit for heaven. Here, too, Buddhism is found in its relatively purest form. Every Burman must dwell for a time in the monasteries of the monks, who thus gain many supporters and friends.

Siva and Vishnu Cults.—As noted above, the natives cared little for the Nirvana of the Buddhists and less for Brahma; so they raised to the dignity of the supreme deity two of their old traditional gods and honored them by a special cult. One, the ancient storm-god Rudra, received a new name, Siva, the "blessed." The other, Vishnu, in Vedic times a form of the sun-god, was honored as the promoter of growth and joy among men. The new outgrowths sprang up in different parts of India in the fourth or fifth century. They did not exclude the worship of other gods and goddesses, nor of the spirits, of the sacred rivers and mountains, the sun, moon and stars. The Brahmins viewed with alarm the rising popularity of the new religions. To counteract it they created the Hindu triad, consisting of Brahma (the Creator), Vishnu (the Preserver), and Siva (the Dissolver), and in this manner sought to bring the unsatisfied masses once more under Brahman subjection. With Vishnu and Siva the popular fancy again associated other gods. Prominent among them is Krishna, the god of incarnations, who, to obtain special favors for mankind, assumed now a human, now an animal form.

Jainism.—With the rise of Buddhism another system of worship came into existence. Jainism, so called from *jina*, i.e., the conqueror, one of the names applied to the founder, resembles Buddhism very closely. Like Buddha, Nattaputta gave up the luxury of a princely home to lead the mortified life of a Brahman ascetic. He gathered about him disciples and with them organized a monastic

system. He insisted upon a life of extreme mortification. He likewise accepted the theory of rebirths, and after the eighth, a perfect Jain entered a heaven of individual blessedness. At present Jainism is but a form of hero-worship. Magnificent temples are erected to Jina and other teachers. The Jain may not eat meat, nor take animal life. This principle has been so overdrawn that in Kutch a temple-hospital is maintained supporting 5,000 rats. In 1921 India counted 1,248,182 Jains.

Mohammedanism.—Mohammed, the founder of Mohammedanism, was born in Arabia, near Mecca, 570 A.D. In his fortieth year he claimed to have received a call from the Angel Gabriel to preach as a prophet of Allah. Driven from Mecca he fled to Medina, where he secured a following. Having organized an army of 40,000 he conquered Mecca, and from here began a series of aggressive wars. Mohammedanism entered India in 1001 A.D., when Punjab became a Mohammedan province. In the seventeenth century it flourished over a great part of the country.

Mohammedanism is by no means an original system of theology; it contains no doctrine not found in Judaism, Christianity or Arabian heathenism. Its chief doctrine is: "There is no God but the true God, and Mohammed is His prophet." Mohammed taught monotheism as the Christians have it, but rejected the belief in Christ. He held that God will reward the good and punish the wicked: though according to his teaching God predestines the one to be good, the other, wicked. The moral code of the Mohammedans possesses much that is praiseworthy, yet falls far beneath the Christian standard. Idolatry, adultery, false witness, gambling and usury are rightly forbidden, but fraternal charity is confined to fellow-Mohammedans. Mohammed forbade infanticide, but allowed a man to have four lawful wives at the same time and any number of concubines. In the *Koran*, the Mohammedan Bible, church and state are not separated and

a religious war of aggression is the sacred duty of the Moslem whenever there is hope of conquering the "infidel."

India had 66,647,299 Mohammedans in 1921. The most influential maharajas and rajahs of to-day are Mohammedans. Politically they are the strongest body in India. To-day they are divided into many sects, of which the Sunnites, the Wahabis and Shiites are the chief. There is also a modern school known as the Motazalites, who form the progressive party. They reject much of the *Koran*. They seek to further education, but are hostile to Christianity. Many of them are gradually adopting Hinduism.

Sikhism.—Sikhism was founded by Nanak (1469–1539) as a reaction against Brahmanism. Though of minor importance to-day the Sikhs still keep up the traditional teaching of the unity of God, salvation by faith and good works, and the equality of all men. Under the first nine *gurus* or great teachers (1469–1675), the Sikhs were a peaceful sect, but the tenth *guru*, Govind Singh (1675–1708), having added martial passages to the *Adi-granth*, their sacred book, made war their business. The Sikhs adore no idols, but the sacred book given them as a guide by the fourth *guru*, Arjan, is worshiped as a personal god in the far-famed Golden Temple of Amritsar. The Sikhs are easily recognized by their long hair, for they never have it cut. They never use tobacco. For a time they had control of a part of the Punjab, but after several wars with the Moslem, the English disbanded them in 1849. Since that time they have ceased to exist as a governing power. The census of 1921 gives the number of Sikhs as 3,014,466, most of whom are in the Punjab.

Zoroastrianism.—A learned Jesuit says of Zoroastrianism: "It is the highest result to which human reason, unaided by revelation can attain."² The Parsis, as they are called in India, were originally Persians and are still

² Ernest Hull, S. J., *Catholic Encyclopedia*, Vol. III, p. 156.

adherents of the religious system which teaches that there are two supreme beings: one, a principle of good, the other, of evil. Persecuted by the Mohammedans they fled from place to place till they finally reached India about 700 A.D. Here, too, they came in conflict with the Moslem. They obtained peace only in 1774, when Thana, their chief city, came under English control. Modern Zoroastrianism is now better called Mazdaism (from Mazda, the name of the "Good God").

The Parsis teach that God gave man a free will, and that He will reward or punish him in as far as he observes or disobeys the divine law. The Evil Spirit tempts man, but if he sins he can repent and make amendment. They have a sort of purgatory where souls whose good works are equaled by their wicked deeds are confined. Truthfulness and generosity are their national virtues. Converts are not accepted. The Parsis have the peculiar custom of placing their dead in the so-called Towers of Silence, where they are exposed to birds of prey. Owing to his intelligence and easy accommodation to circumstance the Parsi holds prominent positions in industry and trade. The sect forms a community of aristocracy. To-day the society is divided and many of the traditional usages are coming into disuse. Of the present adherents the Bombay Presidency has the highest percentage. The census of 1921 gives 100,096 Parsis, of whom all but 7,000 are found in Bombay.

Modern Hinduism.—It is difficult, in fact impossible, to define what is essential to Hinduism, the third phase of development or transformation of Brahmanism. It is generally described as the popular, distorted, corrupted side of early Brahmanism. All the religions so far treated are to some extent contained in Hinduism. It comprises the dignified monotheism of the Brahmans and the most degrading forms of nature-worship, immoral rites and superstitions. A noted authority on Hinduism says of it: "Nay, it holds out the right hand of brotherhood to nature-



A Hindu Priest and His Disciple with Idol and Offerings.

worshipers, animal-worshipers, tree-worshipers, fetish-worshipers, demon-worshipers. It does not scruple to permit the most grotesque forms of idolatry, and the most degrading varieties of superstition.”³ Any one can become a Hindu if he admits the supremacy of the Brahmins, and observes certain caste rules about marriage, food and professional pursuits. No set doctrine is prescribed. This accounts for the fact that so many sects are drifting into Hinduism and that of a total population of 319,075,132 in 1921, India had 217,586,892 Hindus or sixty-nine per cent of the total population.

Hindu Divinities.—We have considered the most popular Hindu deities, Siva and Vishnu. There are still a few others deserving mention. Ganesa, as the lord of all mischievous spirits, is invoked before all undertakings. He is represented as having an elephant head and a repulsive human body. With every god the Indians associate a goddess; of these Kali, the wife of Siva, is most widely honored. The natives who worship a goddess are known as Saktas. Their cult has degenerated to shocking orgies of drunkenness and sexual immoralities, which even to the present day are a scandal to the world. The Brahmins are still held in high repute especially in the villages. “They (Hindus) are taught, that it is better to offend the gods than the Guru. If a man offends the gods, his Guru can intercede in his behalf and win their favor; but if a man offend a Guru, there is none to appease his wrath.” Deceased relatives and other noted men are also deified.

Even animals and plants are accorded divine worship. This degrading idolatry is due to the doctrine of the transmigration of the soul. Of the many trees and plants reverenced the banyan tree, the wood apple and the tulasi plant excel. The latter is worshiped especially by the women, many of whom make their religion consist in

³ *Catholic Encyclopedia*, Vol. VII, p. 358, quoting Monier Williams, *Brahmanism and Hinduism*, 1891, p. 2.

walking round the tulasi plant, in saying prayers to it, or in placing offerings before it. Animal worship will be treated in a later chapter. Stones are believed to possess real divinity, though oftener they are mere amulets. Of all nature-worship water gets a goodly portion. Lakes and rivers, particularly the Ganges, are addressed in prayer as personal gods. This, for instance, is a prayer to the Ganges: "Oh, Mother Ganga! I now bow at thy feet; have mercy on thy servant. Who can describe thy virtues? Were the greatest of sinners, the perpetrator of endless crimes to pronounce the word Ganga, he being delivered from all his sins, shall be translated to the blissful abode of the celestials."

Home Services.—Home worship differs according to the creed and the condition of the family. In the wealthier homes a morning and evening service is held before the household god by a priest called the *purohit*. The offerings of cereals, fruits or milk used in the ceremony become his property. But where the pinch of poverty is felt the family service consists almost exclusively in the mechanical repetition of the names of the gods, which is said to confer great merit. For this reason the Hindu names his child after the gods. Real adoration is scarcely found among the lower classes. The wife of the Rheddi still invokes the family deity in a worshiping posture.

Temple Services.—The Hindu's idea of worship differs entirely from ours. We have a common devotion. But when a Hindu goes to the temple on the appointed days he does not think of assisting at prayers with others; he is satisfied with beholding his god and making a private offering.

Reform Movements.—The Hindus are gradually showing signs of the influence of Christian thought. Many movements have begun, tending to bring back the purer Vedic cult seasoned with Christian ideas. The first and most important of these is the reform inaugurated by Ram Mohan Roy (1774–1833), who sought to eliminate

idolatry, calling it "the source of prejudice and superstition, and the total destruction of moral principle." After the death of the reformer his society, called Brahma Samaj or Theistic Church, in 1878 because of internal dissensions split up into three sections. There are more than a hundred theistic societies in India to-day, which though tainted with pantheism show the desire for a saner creed. The total number of adherents does not exceed 4,000, mostly in the Calcutta district.

To gain an adequate idea of the general corruption both moral and religious, India must be seen. One cannot study its religions without feeling a desire to help the Indians to a knowledge of a better creed. Steeped in idolatry and superstition, sunk in a mass of spiritual and bodily misery, the Indian people form a fertile field for the zeal of the missionary.

CHAPTER IV

MANNERS AND CUSTOMS

LIKE all other peoples of the Orient, the natives of India have peculiarities of manner and custom, which are both quaint and amusing to an inhabitant of the West. These peculiarities show themselves in every phase of the Indian's private, social and religious life. The Abbé Dubois¹ has made a thorough and interesting study of this strangely self-contradicting people, but for our purpose the brief consideration of the following topics is deemed sufficient.

Costume of Men. Headdress.—Personal attire in India with some slight modifications is substantially the same for its four main religious groups, Mohammedan, Hindu, Sikh and Parsi. The costume of the aboriginal races such as the Bhils, Gonds, Santals, etc., is rather scanty. The principal garments of these people are the headdress, shirt and covering for legs. Mohammedans shave the head, but wear a full beard which, if the wearer has made a pilgrimage to Mecca, is dyed a dull red; while Hindus, except the Rajput, shave the face and head, leaving a topknot. The Sikh shaves neither head nor face. He parts his beard in the middle and trains it upwards. A piece of cloth, called *dhata*, is generally wound around chin and head to keep the hair clean and tidy. The hair of the Sikh's head is tied into a knot at the top or back of the head. When the Parsis were first admitted into India, the condition, among others, was imposed on them by the Hindus that they follow the Hindu custom of

¹ *Hindu Manners, Customs and Ceremonies*, Oxford, 1897.



A Rajah with His Children, Showing the Attire of the Ruling Class.

wearing the topknot. To-day it is chiefly the old-fashioned Parsi in country districts who still follows this prescription.

The covering for the head is either a turban or a cap. Turbans are of two kinds, the *amamah* and the *pagri*. The *amamah* is a piece of cloth measuring from twenty to thirty inches wide, and from six to nine yards long, and is bound around the head from left to right so as to form angles at the front and back. The *amamah* is sometimes wrapped around a conical cap with the ends hanging over the shoulders. This latter style is adopted mostly by the wealthier and nobler Mohammedans. The *pagri*, of Hindu origin, is a piece of cloth six to eight inches wide and of any length from ten to fifty yards, and is wound around the head in innumerable ways, each style having a different name. The *pagri* is common to the Hindus. The cap or *topi* is very often made of cloth, though in Bengal and Western India generally of goat-skin. These caps are of manifold shape, some round, others three-cornered or four-cornered, according to the custom of the above-named group. Parsis of both sexes wear a cap in and out of doors and deem it a sin to uncover the head.

Body Covering.—For the upper part of the body the principal article of clothing for Mohammedans and Sikhs is the *kurta*, the equivalent of the European shirt. It is usually of white cotton and may have an opening at the front, back, or at either side. It is generally fastened by the *ghundi* (old form of button) and *tukmak* or loop. Some Hindus of the upper castes also wear the *kurta*; but more common, especially among the lower castes, is the *dhoti*, a piece of white cloth wound around the loins. The *dhoti* of a Brahman reaches below the knee, while that of a Rajput reaches to the ankle. Mussulmans and Parsis wear baggy, flowing trousers varying in length, while Sikhs wear knickerbockers. Hindu men and women use earrings; Sikhs have an iron bangle around the wrist,

and, in general, are fond of jewelry. Many of the wealthier natives living in cities have adopted the European fashion of dress.

Shoes.—The majority of natives do not wear shoes, but go barefooted almost throughout the year. However, the wealthier classes are fond of richly embroidered and ornamented shoes, made usually of thin red leather. People living in the northern hills wear a kind of sandal, made of wood, straw or grass.

Clothing of Women. *Headdress.*—Mohammedan, Sikh and Hindu women usually plait their hair. Hindu women are fond of a number of plaits made into one large plait, and let it fall down the back. Parsi women, however, dress their hair after the old Greek fashion with a knot behind. The veil, differing in length and manner of wearing, is common to all women, at least out of doors. In some cases it is very long and draped around the body as is fashionable among the Parsi women. A ring in the nose distinguishes a married from an unmarried Mohammedan woman. In the latter case a brighter colored veil is worn.

On the upper part of the body women generally wear the *kurta* which is of manifold styles. The bodice or waistcoat is also worn to cover the breast and shoulders. Mohammedan women wear the *pa'ejamas* or trousers and in this consists the chief distinction between their dress and that of other Indian women. The *tillak* or bright colored robe is a characteristic of Mohammedan women in Gujarat, Rajputana and the Sirsa District. Out of doors Mohammedan women wear the *burka*, a long, loose, white garment, entirely covering head and body, having two holes for eyes. They pencil the eyes with *kohl* or *surma*, use *missi* for the teeth, and dye their hands and finger nails with *henna*. Instead of trousers, Hindu women wear a skirt called *ghagra*, or, if not this, the *sari*, a long piece of cotton or silk cloth draped around the waist, which falls to the feet in folds, and whose remainder is

passed over the left shoulder. The *ghagra* is customary, especially in Rajputana, while the *sari*, which is also worn by Parsi women, is more frequent in Bengal, Madras and the Bombay Presidencies. Sikh women dress very similarly to Hindu women. Native Christian women, while following in the main the prevailing fashion of dress, have made some slight alterations in favor of modesty.

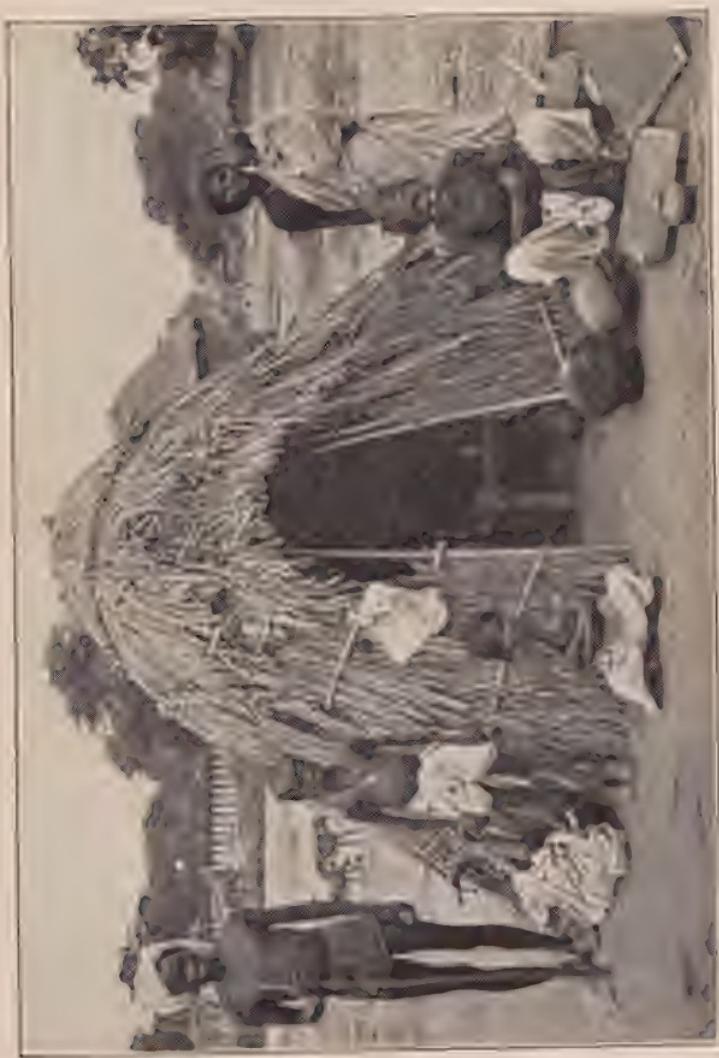
Native Homes. There are two kinds of native homes, those of the wealthy and those of the poor. The wealthy natives, notably in Calcutta, have large houses. The patriarchal system in vogue mainly among the higher grades of society, according to which the members of three generations live together and lead a common life, calls for spacious homes. The home of a wealthy Indian usually has two or more courts, one behind the other. The front court is occupied by the men, the rear court by the women. In the rear we sometimes find a room with latticed galleries intended for worship, and a walled enclosure for bathing. Houses may also be of two stories, in which case the upper story is of larger dimensions and projects over the lower story on all sides. As a consequence there is a profusion of shade in the street. The upper stories of a double house are often connected by a small bridge.

Quite different from these and by far more numerous are the homes of the poor. Structures of mud or matting with tiled or thatched roof, a latticed window or two to admit light and air, and sometimes a veranda where guests are received—is the common boast of the poor. Unattractive as is the exterior of the average Indian's home, the interior is even more so. Some of the more wealthy and more progressive natives furnish their homes in European style, but these are in the minority. Hence, we more generally find no chairs or tables; only a low stool, a rude cot without a mattress, a loose mat for the accommodation of a visitor, a box or two for storing away jewelry, best clothes and other valuables, and countless

earthen pots for cooking and holding provisions complete the stock of furniture.

Meals.—The most serious part of the day's business in the Indian family is the preparation of the meal. The principal food of the natives is rice, peas, beans of various kinds, vegetables and greens, bread made of wheat, barley and corn, etc. Bread is baked in a very primitive manner. A handful of flour is mixed with water and kneaded into dough. Loaves of a half inch in thickness are then rolled, and baked for three minutes over the fire. Meat is seldom eaten, owing to the religious precepts of the people. Fish, however, serves as a delicious substitute. Fish are very plentiful in the rainy seasons, and every schoolboy goes fishing in his leisure hours. Milk is enjoyed when sour and thick. The Indians cook their food in brazen vessels. At meal time all squat on the floor with crossed legs and eat with their fingers. The housewife brings the meal separately to each member of the family and immediately withdraws. The older sons and young girls of five or six years eat with the father, and afterwards the older daughters and small boys eat with the mother. Be it said to the credit of Hindu men and children, they are not so helpless and dependent on the women for cooking as men and children of other countries, but almost every man and child of seven or eight years can prepare the ordinary daily meal.

Recreation.—Amusements do not assume a prominent place in the Indian's life. The principal games of the children are variations of marbles, pussy in the corner, blindman's buff, hide and seek, odd or even, etc. Adults indulge in wrestling, acrobatic performances, jugglery, fireworks, chess, nautch dancing, etc. Of course, all are passionately fond of theatrical representation, music and song. Frequently throughout the year each village has its *natak* and *tamasha*. The *natak* is akin to our drama, but the speaking rôles are largely interspersed with singing. The principal characters, especially during the climax of



This Hut Means Home to a Poor Family of India.

the play, do not speak, but sing their cues. The *tamasha* is made up of songs and musical dances, and is usually performed at dusk in the temples. The songs are set to a catchy melody and repeated so often throughout the performance that at the end the audience knows them by heart and long afterwards can be heard singing them. The most unfortunate thing about the theater is its immorality. The indecent deeds of the gods are often sung and enacted.

Indian Etiquette.—On entering a strange house the polite Hindu will not remove his turban, but his shoes. Indeed, to remove the headdress of whatever kind, is an act of courtesy; to strike it off, a deep insult. The native, when making calls, never rises to depart until dismissed by the host, which, among Mohammedans, is done by offering betel,² and sprinkling rose essence; and with Hindus, by hanging wreaths of flowers around the visitor's neck. Discourteous Englishmen frequently offend Hindu guests with an emphatic "*Ab Jao*," "*Now go*." A less offensive dismissal is to say: "Come and see me again soon," or, "Always make a practice of visiting my house," which will be speedily understood. It is always disrespectful to use the left hand in salutation, eating, or on any occasion when it can be avoided.³

Marriage.—The most important and most engrossing event in a Hindu's life is marriage. It is a subject of endless conversation and lengthy preparation. Childhood marriage, though common to all castes, is most strictly observed by the Brahmans. Often there is a ridiculous difference of age between the husband and the wife. An old man of sixty or more, who lost his first wife, is frequently espoused to a mere child of six or seven years. The wedding itself entails great expense, and among all the castes it is customary for poor men to enter the services of relations or of other people of their caste who have marriage-

² A climbing species of pepper. Its leaves and seed are chewed as tobacco in the East.

³ *New American Cyclopædia*, Vol. IX, p. 183.

able daughters, on the condition that the employer give his daughter in marriage and pay all the expenses for the wedding. The inclinations of the persons about to be married are seldom consulted. The choice is left to the parents, who, as soon as they have discovered a suitable girl and have ascertained that her family are likely to assent, go formally to ask for her. On arriving at the girl's home they make known the object of their visit. Before replying the girl's parents stare steadfastly toward the south awaiting the sharp cry of one of those little house lizards crawling about the walls. Only when the lizard of the south has spoken do the parents give their consent and accept the presents offered by the petitioning guests. Preparations are begun for elaborate ceremonies which last for five days. Endless cleaning and decorating of the bride's home usher in the solemn event. A great *pandal* or canopy is erected, and an image of the god Vigneshwara is enthroned beneath it. To him all pray for the aversion of any misfortune during the celebration of the marriage. Then all attendants anoint their heads with oil of sesamum, the gods and ancestors are invoked and invited to the feast. For five days there is a succession of typical ceremonies. The bride is given to her husband by her father, who renounces all authority over her. The husband fastens a *tali* around his wife's neck to show that henceforth she is his own property. On the fifth day a magnificent banquet is given. First the guests eat in silence, and then a special meal is prepared for the wedded pair. Usually in the evening the nuptials are brought to a close by a noisy procession through the streets. Torchlights are carried and fireworks are put off. All participants in the procession are gaudily attired in silks sparkling with jewels. Gifts are showered on the newly married couple; but in reality they are only lent, for the donors themselves expect to receive them back on similar occasions. These wedding parades are sometimes very beautiful, but hardly according to our taste. Although the wedding

feast of the poor class is not so elaborate, still they, too, spare neither pains nor expense in making this occasion as imposing as possible.

Funerals.—A Hindu funeral is attended with many degrading ceremonies, born of the grossest superstition. As soon as the sick man expires all present must burst into tears. So strict is this rule of lamentation, that sometimes crying rehearsals are held a few days before the pagan's death, so that all may strike the proper tone and pitch when the dread moment comes. As soon as the person has died the barber is called to shave the dead person's head and prepare the body for the funeral. A wreath of flowers is placed around the neck, and a piece of sandalwood upon the forehead. The body is then laid on a bier and remains exposed to view until the funeral, which is held the same day. When the time comes for the funeral the corpse is wrapped in a white cloth and the chief mourner gives the signal for the funeral cortege. Walking before the corpse, the chief mourner carries an earthen pot containing the coals of fire for the cremation.

Cremation on the Shores of the Ganges.—While Mohammedans and Hindus of lower castes bury their dead. Hindus of higher castes have for thousands of years traveled to the Ganges River, or, if too poor, have in many cases made provisions for having their bodies cremated on the shores of the Ganges. The human ashes are consigned to the "Sacred River," whereby, it is believed, the soul is wonderfully transformed. The criminal whose ashes are scattered in the "Sacred River" is wholly purified and born again as a Brahman or a god. The ceremony of burning the bodies presents a most gruesome and revolting picture. The whole shore of the Ganges is strewn with human ashes. Here and there we see piles of human bodies all ablaze. Before them stand the coolies naked and dripping with sweat, stirring up the funeral piles. The fakirs shrieking like demons hold their wake, while

pious Hindus purify themselves in the holy waters. Frequently pieces of half-burnt bodies are seen afloat in the stream and are preyed on by vultures. A greater profanation of the lifeless body can scarcely be imagined, yet Hindus deem it a most sacred act of worship. But the actual cremation of the Hindu corpse is the least troublesome of the ceremonies. For, from the moment death takes place in the family, all the relatives of the deceased are considered unclean, and for thirty days are expected to purify themselves by countless baths and works of penance.⁴

Social Organization. Caste.—The most unique feature of the social organization of India is the division of the people into distinct classes known as castes. The origin of the caste system is not clearly known, but it is believed to be rather a political or social than a religious institution. Few Indians care for what their neighbor believes, but all inquire whether they may eat with him, or take water from his hands. “The real cause of the caste system,” says Father Houpert, S.J., “is that spirit of selection and exclusiveness, due to a variety of conditions, which has worked for centuries and split society into a thousand fragments.”⁵ The ancient *Hindu Law Books* divide the people into four groups:—The Brahmans, or priests; the Kshatriya, or warriors; the Vaisya, or farmers; and the Sudra, or laborers. These four clearly defined castes are no longer so distinct, and instead of four, their number is legion. In 1905, the Brahmans had nearly two thousand subdivisions; the Vaisya and Sudra are endlessly subdivided. Castes and sub-castes are always in the making; change of religion is enough to create them. The census of 1911 shows in the Madras Presidency alone 479 sets of people, each with its distinctive label.⁶ Inferior to the four principal castes are the pariahs

⁴ Dahlmann, *Indische Fahrten*, Freiburg, Vol. I, 1908, p. 262.

⁵ *The Madura Mission Manual*, Trichinopoly, 1916, p. 19.

⁶ *Ibidem*, p. 20.

or outcasts, who are considered an utterly vile and contemptible sect.

The outstanding features of the caste system are the following: All persons are bound by heredity to a certain occupation and religion, and to change the one or the other entails expulsion or social ostracism; eating is restricted to food prepared by a member of one's own caste, or in accordance with carefully prescribed rules, by a member of a higher caste; marriage must be contracted between members of the same caste; contact with members of a lower caste engenders pollution, the removal of which is accomplished by elaborate purifications and divers ceremonies. The consequences of these social principles, if rigidly insisted on, as they frequently are, cannot be exaggerated.⁷ Thus until the British Government abolished it in 1850, a loss of caste involved a complete loss of civil rights and property. In Malabar a man of high caste may kill a man of lower caste for touching him even accidentally. The lower castes live in the most servile subjection, the sacred writings may not be read in their presence, nor may the Brahmins counsel or instruct them. Caste is the dominating factor of Indian life. From the cradle to the grave all actions are regulated by caste. Even the Mohammedans, whose leading doctrine is the equality of all men before Allah, have succumbed to the caste system. More than twenty-eight thousand Mohammedans claim to be Sheiks; over a million, to be Saiads; nearly three million, to be Jolahas, etc. The caste rules of Mohammedans, however, do not seem so inflexible as those of Hindus, as the proverb current in Northern India shows: "Last year I was a Jolaha; to-day I am a Sheik; next year if the prices rise I shall become a Saiad."⁸

The Village System. Local Panchayat.—By virtue of the village system each Indian village or township has its own headman or chief, and is a small republic managing

⁷ Abbé Dubois, *op. c.*, pp. 38, 39.

⁸ Richter, *History of Indian Missions*, 1908, pp. 20, 21.

its own internal affairs, taxing its own members, having its own police or *chaukidars*, and being responsible for all property stolen within its limits. The *panchayat*, a time-honored institution in the village, constitutes a local court consisting of five elders. It is invested with judiciary powers to decide petty quarrels and punish minor offenses. Each village, likewise, repairs its roads and public edifices, maintains the public worship and supports the poor. For all these duties proper officers are provided, who are paid by fees, either of money or of produce, such as wheat, rice, barley, etc.

Some Indian Religious Customs. Superstitious Worship of Animals.—The natives of India are, one might say, compounded of superstitions. This is due to their religion, the particular shade of which is betokened by the different marks of paint, ashes or dung smeared on their foreheads. Their fanatic belief in the transmigration of souls has necessarily led to the exaltation of the brute and to the utter degradation of the human being. In an endless change of foolish rites and customs, reverence and adoration are shown to the ugliest and fiercest beasts. In Benares there is a most venerable temple, Durga Khond, better known as the monkey temple. On entering the “sacred” fane a throng of apes leap to greet you. Hindus believe that the “divine” blood of the immortal primitive ape still flows in the veins of every ape, hence the curious and superstitious cult of the monkey tribe. An unseemly sight it is to see the bold creatures roam the temple, climb the pillars and swing on the arches. All at once they scramble to the floor, each eager to be the first to gulp down the sweets thrown extravagantly to them by the worshipers. Having licked every crumb from the floor they jostle one another about, make all sorts of grimaces and greedily beg for more. A disgusting sight, these specimens of Hindu “divinities,” yet millions approach them with awe, and glory in being permitted to tread the “sacred precincts” of their temple. Monkeys bound freely through



Brahman Reading from a Book of Palm Leaves.



Fakir of Delhi—The Long Finger Nails Render the Left Hand Practically Useless.

the streets, play in gardens, and perform all manner of indecencies on trees and roofs. Woe to the unfortunate person, who by maltreating the ape sins against the "divinity."⁹

"Holy" Cows and Bulls.—Another essential Hindu tenet is to pay honor to the cow and the bull. These animals are permitted to wander through the streets whithersoever their "divine instinct" may lead them, and they have unrestricted access to vegetables and fruits which they find in their path or on display at the bazaars. Certain marks, known to the Brahmans alone, render a cow or a bull "holy," and it is a great grace for a Hindu to have a cow or a bull worthy of the name. In general the Hindu will kill no animal, because he is assured it contains the soul of his ancestor. Not only the pariah, but also the Rajput swarms with small creeping animals. Yes, superstition has driven this degraded people so far as to build hospitals for aged animals. In all larger cities such hospitals are found. Even the serpent and all kinds of dangerous worms are worshiped in India, and although thousands die yearly of snake bites, the Hindu will never destroy a serpent.

Pilgrimages to "Holy Places."—The religious history of Hindu India is contained in the history of Benares, the "Indian Rome," and of the Ganges, the "Holy River." Benares is the center of religious cult, the holiest and most venerable city of India. Year in, year out, Benares is the goal of countless pilgrims from all parts of India. All professions, classes, races and languages are represented—the yellow Mongol from the Himalayan valleys walk side by side with the dark brown Dravida of the south. Whole families, even half the inhabitants of villages, wander through Benares together. Marathi, Bengali, Telugu and Tamil tongues are heard on all sides. Every pious Hindu should visit at least once in his life the "Holy City," and bathe in the "Sacred Stream."

⁹ Dahlmann, *Indische Fahrten*, Vol. I, p. 237.

Those who cannot come usually send others in their stead. One pilgrim measured with the length of his body the entire distance from Gwalior to Benares, a stretch of about three hundred miles. Months and months are spent in journeying to this stronghold of Hindu superstition, and when at length the goal is reached, nothing but a group of nude, sensual gods and goddesses look down in stolid greeting upon the pilgrim.

Fakirs and Penitents.—There are people in India who lead an austere life which is as degrading as it is unreasonable. These are known as fakirs and penitents. They generally discard all clothing, save a rag about the loins, often retire into the wilderness, eat nothing but roots, sleep on the bare ground and let themselves be tortured by all kinds of vermin. Some enter into a hollow tree, the inner side of which is sharply pointed with nails, so that the penitent finds no place to lean without wounding himself. Others stand for years with outstretched arms, so that by and by the whole body becomes numb. Penitents have been known to close their hands and keep them in that position until the fingernails grew through the palms and protruded from the back of the hands. Many stare at the sun until it blinds them, or sit between fires and roast gradually to death. One was seen to stand on his head for hours at the entrance to a temple on Mount Abu. These are but a few samples of Hindu penance, and they are mostly so unworthy of man that we turn in disgust from them. It is estimated that there are from four to five million such ascetics and pious frauds in India.

From the perusal of the foregoing pages we cannot but be impressed by the very strangeness of the Indian people. Their outstanding feature, whether we consider them individually or collectively, is a slavish, superstitious traditionalism, which renders any departure, however insignificant, from ancient conviction or practice, odious and damnable. Social usages, impossible in our country

and, indeed, in any other country, are the same in India to-day as they were thousands of years ago. Even the long and close contact with Europeans has as yet effected within three centuries little or no change in the time-honored customs of Indian society.

CHAPTER V

EDUCATION

FROM time out of mind India has been a land of schools, of literature and of philosophy, all of which have been intimately bound up with the religious beliefs of the people. The principal religion, Brahmanism, brought forth the Vedic and Sanskrit Literatures, the Brahmins or priestly class and the caste system, in a word, all that in the course of ages has vitally influenced the growth and character of education, whereas the other religions cultivated the Pali and Prakrit languages. To form an adequate idea of the educational development of India would necessitate a thorough study and mastery of her religions. A formidable task this; and quite beyond the scope of our present purpose. Hence, we must content ourselves with giving the bare outline of educational growth.

Efforts of the Natives. Hindu Higher Education.—In primitive times the Brahmins had the monopoly of education. Teachers and lawgivers of the people, guardians of the Vedic hymns and authors of the commentaries, rituals and mythologies, the Brahmins rigidly determined the limits of knowledge for the lower castes. Moreover, owing to the difficulty of learning Sanskrit, the language of the Brahmanic school, but few were able to worship at the shrine of learning. For the vast majority higher education meant nothing more than learning by rote the hymns, prayers and religious ceremonies. The Brahmins, however, spent no effort on educating girls. “To educate a woman and to give a monkey a sharp knife is the same thing,” runs the Law of Manu, the Moses of India. A

few women of very low moral caliber who were to serve as dancers and singers in the temples learned to read and write, but their chief training was in singing and dancing. In the earliest Brahmanic schools, sacred literature together with the national epics and a crude form of science, also of Brahmanic origin, commensurate only to the exigencies of worship, were the substance of Hindu higher education. But with the social development, the educational system also expanded. Schools of literature, law, philosophy, medicine and astronomy came into being.¹ Mathematics received special attention, and to India we owe our wrongly so-called Arabic numerals.

Hindu Lower Education.—While the schools of higher education were limited to the region north of the Vindhya Range, lower education spread throughout entire India. The village school (*pathsalā*), like the village system was founded on the *Sastras*, or Books of Sacred Laws, and formed an integral part of the village life. Under a wide-spreading tree, or in a convenient shed, the village school-master assembled the boys of from five to ten or twelve years of age and taught them penmanship, multiplication, money values, weights and measures. In the beginning the pupils traced letters and figures on the ground with their fingers. The more advanced scholars wrote on palm leaves or on prepared wooden tablets with a reed pen dipped in charcoal ink. Down to the sixth century before Christ writing was unknown. In this century the alphabet was first introduced. In the absence of books, instruction was oral and in the vernacular. The discipline was strict, not to say heartlessly cruel. Failure to measure up to the required tasks meant standing on one foot for a half hour, or suspension of the culprit head downwards from the nearest tree.

Mohammedan Education.—Unlike the Brahmanic educational system, Mohammedans advocated universal instruction and bestowed educational advantages on women

¹ Monroe's *Cyclopedia of Education*, s. v. *Education in India*.

as well as men. In the sixteenth century, five centuries after Islam's arrival in India, every mosque, like the cathedrals of medieval Europe, had its school attached, in which children were taught the Arabic alphabet and select verses from the *Koran*. Higher education also was in a rather flourishing stage, and in the schools supported by imperial grants and private bounty, Arabic, Persian, rhetoric, logic, literature, law and undeveloped forms of science were taught. Mohammedan schools are still in existence to-day and together with Brahmanic schools number about 40,000.²

Transition Period. *Catholic Missionaries.*—The entire period from the sixteenth to the nineteenth century may be regarded as a period of transition from ancient to modern conditions. With the advent of the Catholic missionaries in the sixteenth century the Brahmanic and Mohammedan systems of education began to shift. Firm advocates of the principle, "First a school, then a church," the missionaries gathered the children together and instructed them in the rudiments of secular as well as of religious knowledge. It was to be expected that the messengers of the Gospel would bring with them traditions of their homeland; hence their methods bore the stamp of European influence. Studying the language of the natives, they began to impart the substance of lower education in the vernacular, while employing their own language as the medium of higher education. This method so commended itself that when the English Government assumed control of education in India in the nineteenth century (1854), it built up its system on the foundation laid by the early missionaries.

Missionary Linguists.—To achieve success with the Indians the missionaries saw at a glance the necessity of mastering the countless Indian languages and literatures. They had to meet the Indian on common ground, converse with him in his own tongue, know his religious traditions

² Monroe's *Cyclopaedia of Education*, 1. c.

and tenets, be able to refute them and present the true doctrine of Christianity with force and precision. With this in view the missionaries set themselves to study the Indian's languages, and to translate important Indian books into modern European languages and vice versa. Their efforts in this work laid the foundation of modern Oriental philology. St. Francis Xavier himself set the example. To him is ascribed the authorship of the first book printed in India, *Catechismo da Doctrina Christiana*. His companion, Fr. Henrico Henriquez, S.J. (died 1600), wielded a prolific pen. His compositions comprise a grammar and dictionary in Tamil, two catechisms, Lives of Christ, of the Blessed Virgin and of other Saints, and many other apologetic and devotional works. A place of honor is duly assigned to the Jesuit, Joseph Constantine Beschi, who acquired such perfection in Tamil that he wrote prose as well as poetry with almost the same ease as his mother tongue. By his masterful poem, *Tembavani*, written in honor of St. Joseph, he has won himself a place among the foremost poets of India.³ One of the first missionaries to distinguish himself in the study of Konkani was Thomas Stephens, S.J. His perfect acquaintance with this language is nowhere more in evidence than in the *Purana*, a work setting forth the mysteries of the Catholic Faith in poetic form. Even to-day his work is popular among native Catholics.⁴

Among the noted Franciscan linguists we may mention Fr. Manuel Banha, the author of a dictionary in Konkani; and Fr. Amador de Santa Anna, who translated the excellent work, *Flos Sanctorum*, into Kanari. A scholarly Konkani grammar was the fruit of the pen of the Carmelite, Fr. Francis Xavier de Santa Anna.

The eminent ethnologist, Max Mueller, cedes to de Nobili, S.J., the honor of being the first European to

³ Dahlmann, *Die Sprachkunde und die Missionen*, Freiburg, 1891,
p. 13.
⁴ *Ibidem*, p. 15.

master Sanskrit.⁵ The Jesuits, Henry Roth (died 1668) and Hanxleden (died 1732), were clever students of Sanskrit and produced valuable works in that language. Their brethren Calmette (died 1740) and Coeurdoux attracted much attention in learned European circles by their literary achievements in Sanskrit.

The first European to turn books from Sanskrit into a modern European language (Italian) was the Capuchin, Joseph Bernini (died 1761).⁶ The translation of the celebrated epic poem, *Ramayana*, the Vishnu *Purana*, besides two other larger and numerous smaller works, are from his pen.

Bernini was likewise a profound scholar of Hindustani. As collaborator with Cassian Beligatti, O.M.Cap., he composed, among numerous apologetical works in Hindustani, the *Dialogue*, a valuable work setting forth proofs for the Catholic Doctrine. This, Bernini presented to the King of Bettiah in 1751. The first grammar in Hindustani was published by the same Cassian Beligatti in 1771.⁷ The Catholic translation of the *New Testament* in Hindustani appeared for the first time in September 1864 from the fertile pen of Anastasius Hartmann, O. M. Cap. He is also the author of a catechism in Hindustani, which met with favor from the Bay of Bengal to the confines of Persia.⁸ Fr. Francesco Orazio della Pennabilli, O.M.Cap. (died 1745), is the father of the Tibetan philology. He translated three larger works from Tibetan into Italian and rendered Cardinal Bellarmine's *Christian Doctrine*, Thurlot's *Catechism*, and Salian's *Church History* into the Tibetan and Nepalese languages. A Tibetan-

⁵ *Ibidem*, p. 17.

⁶ Rocco da Cesinale, *Storia delle Missioni dei Cappuccini*, Tom. III, Roma, 1873, pp. 742-746 and 275-276.

⁷ The full title of this grammar is *Alphabetum Bramhanicum seu Indostanum*, Romæ, Propaganda Fidei, 1771. It is still extant. All other Hindustani grammars are of a later date. For a list of such grammars cf. Zenker's *Bibliotheca Orientalis*, Leipzig, 1846.

⁸ Adrian Imhof und Adelhelm Jann, O. M. Cap., *Anastasius Hartmann*, Luzern, 1903, p. 535.

Italian and Italian-Tibetan dictionary of 35,000 words, published by J. Marshmann at Serampur in 1826 by the Baptist Missionary Press, is also a credit to his industry and scholarship. The Augustinian, A. Aug. Giorgi (died 1797) published at Rome (1762) the first Tibetan grammar (*Alphabetum Tibetanum*), and the aforesaid Cassian Beligatti the second Tibetan grammar (*Alphabetum Tangutum sive Thibetanum*) at Rome in 1773. Fr. Antonius Pezzoni, O.M.Cap. (died 1844), is the author of a Hindustani grammar, the translator of forty-four Lives of Saints and other works into the same language, and of the Pentateuch into Sanskrit. The Carmelite, Paulinus a S. Bartholomaeo (died 1805), is the author of the first Sanskrit grammar (*Alphabeta Indica*), published at Rome in 1790.

Under such ministers of the Gospel education could not but make steady and substantial progress. Catholic schools and colleges were opened as the need for them arose. Then, as now, the Jesuits proved themselves good educators. Of them a Protestant writer says: "It can not be denied that the Jesuits were great masters in the art of instruction, and the advances which the Christians of Pondicherry have made in the language and principles of European knowledge, is an eminent proof of the ability of those Fathers."⁹ And about the Holy Name University of Bandra (1575) Dr. da Cunha writes: "Thousands of Indian families had been converted to Christianity, and from these the early British Government drew their supply of clerks, assistants and secretaries. They were the first fruits of the education imparted by the Portuguese Priests at a time when hardly any Hindu, Moslem or Parsi could read the Roman characters."¹⁰

Protestant Missionaries.—Protestantism, though in existence since the middle of the sixteenth century, had sent

⁹ T. W. M. Marshall, *Christian Missions*, Vol. I, p. 257.

¹⁰ J. C. Houpert, S. J., *Madura Mission Manual*, Trichinopoly, 1916, p. 146.

no missionaries to India until the eighteenth century. The first Protestant missionaries to set foot on India's soil were the German Lutherans, Ziegenbalg and Pleutschau. They began their missionary career in 1706.¹¹ At first, they endeavored to convert the natives by means of preaching and by distributing literature. Having failed to achieve results, they undertook the establishment of schools, in which, besides the three R's, geography, astronomy, history and natural philosophy were taught. The more prominent of Protestant ministers to open schools were Schwarz, Marshman and Duff. Duff was the first of the Protestants to make English a medium of education and he founded a school at Calcutta in 1830. Normal schools for training native teachers according to Western methods were also opened.

Despite the means at their disposal and the prestige of the government, the Protestants had little or no success. In 1845, the Basle Mission Society opened a school in Neilgherries and literally paid one hundred boys for coming to school. In 1862 Mr. Clements Markham examined the work of the Protestant missionaries and reported: "They have schools and labor amongst the Bagagas, but as yet with scarcely any success."¹² The representatives of Protestantism in India may have been actuated by pure motives, but it is a fact of history that they gained little or nothing for the cause of Christian education.¹³

During the transition period secular schools were opened under private management, alongside with the missionary institutions, chief among which were the Mohammedan College in Calcutta founded in 1780 by Warren Hastings, and the Sanskrit College established at Benares in 1791 by a wealthy resident of that city. In 1823 the College of Agra was opened and in 1824 a Sanskrit college at Calcutta. The year 1835 witnessed the endowment

¹¹ Julius Richter, *A History of Missions in India*, p. 103.

¹² Marshall, *Christian Missions*, Vol. 1, pp. 324, 325.

¹³ *Ibidem*, pp. 278-303.

of a medical college at Calcutta by Lord William Bentinck.

The East India Company's Attitude toward Education.—The educational endeavors heretofore considered were mainly native or missionary undertakings. While India was under the East India Company more than two hundred years elapsed before its masters awoke to their grave responsibility in regard to education. Only in 1813 did this Company take action in educational matters and appropriate the annual sum of 100,000 rupees (approximately \$50,000) for promoting education. This sum was largely expended in scholarships to enable promising students to attend the existing schools. In 1823 began what is known as the "Educational Conquest of India." The move was inaugurated by Governor Mountstuart Elphinstone, who advocated a better and higher education of the natives along European lines. A committee of instruction was created to take charge of the annual appropriations and of the schools and colleges which had come under government control. Local school committees were also appointed and no stone was left unturned to advance the natives' education so long neglected.

The Language Question.—A great difficulty, however, lay in the way. If Indians were to be taught European literature and science, what language should be employed as a medium? A brief mention of the many and contrasting tongues of India will suffice to show what a perplexing problem awaited solution. After thirty years of patient toil the British Government has only recently succeeded in classifying the languages of India under nine families comprising one hundred and forty-seven distinct vernaculars. The more important of these families are the Dravidian and the Indo-European. The former is restricted to the Deccan and numbers fourteen languages, including the four literary languages of the south; the latter is prevalent in Northern India and embraces twenty-five languages, the most important of which is Hindustani. This

language dates back to the conquest of Delhi at the close of the twelfth century and is spoken by more than 100,000,000 inhabitants. The articulate expressions of some of these languages are limited to a few hundred words, whilst others have an abundant vocabulary; some are entirely devoid of inflection, whereas others can compare with the classical languages. Besides the native tongues, European languages are also spoken quite extensively, particularly English, French and Portuguese.

Triumph of English.—It was long disputed whether the language of higher education should be English, Hindustani, Bengali, or another of the native languages. The debate lasted for some years and reached a climax in 1835, when the opportune arrival of Lord Macaulay in India as the legislative member on the council of the governor-general settled the controversy in favor of the English language. English schools were subsequently opened in all provinces and regardless of caste, Christian, Mohammedan and Hindu came together to study English. The desire for a knowledge of English was the sign not so much of an inclination toward modern learning as of a passion for an immediate means of livelihood and a passport to the favor of the rulers. While the study of English flourished, the classic learning of the Indians was not allowed to decline. In 1839 an annual grant of 25,000 rupees was devoted to its maintenance.

Great Britain at the Helm of Indian Education.—The next important step in the history of Indian education was taken in 1854, when instead of the East India Company, the English Government assumed full control. The charter of education insisted principally on the following: (1) establishment of a Department of Public Instruction and of a university in each presidency; (2) government support of training schools for teachers; (3) maintenance of existing government colleges and high schools and their increase when necessary; (4) opening of new middle schools and increased attention to the vernacular and other

elementary schools; (5) inauguration of the "grant-in-aid" system whereby also private schools receive governmental support provided they comply with prescribed conditions.

Revisions of the System.—In 1858, when the government of India passed from the Company to the English Crown, neither energy nor funds were spared to advance education. But since the system in vogue failed to cope with the needs of the ignorant masses, Lord Ripon, Viceroy of India, appointed a commission in 1882 to look after the education of women and of the backward races. As a result more attention was given to primary schools. The commission also created the office of Director General of Education and introduced quinquennial reports regarding the status of education in whole India. In 1904 another revision of the government system took place under Lord Curzon whose reforms called especially for higher schools of agriculture and of technical arts and the introduction of science in secondary schools. In this same year the universities, which by their examinations and by their power of affiliating colleges controlled higher education, were authorized to inspect the colleges and secondary schools and to provide for the promotion of study and research.

Administration.—At the head of the educational system is the Director of Education at Calcutta. This official, however, has no authority over schools and colleges. He supervises the whole system indirectly through the distribution of the government appropriations. The Board of Education in each province has the direct administration of public education. A number of men and women inspectors under the direction of this board examine every school and class annually, in order to determine the amount of the grant to each. These inspectors, the principals and a certain proportion of the professors of the government colleges are drawn from England.

Further Details of the System.—The whole system of education in India is divided into fourteen grades or “standards” each of a year’s duration. The elementary classes comprising four years are called the primary department. The secondary department includes a six years’ course, the first three of which are spent in the middle school and the other three in the high school. The four grades above the high school are called academic classes, the first two grades of which prepare for the examination termed “First in Arts” (F. A.), while the last grades prepare for the “Bachelor of Arts” (B. A.). In some parts of India another course of two years is added in preparation for the highest academic examination, that of the “Master of Arts” (M. A.). These six years of advanced study compose the “College” in the technical sense and mark the completion of the educational system. We distinguish (a) art colleges, of which the majority are English and a few Oriental, and (b) professional colleges of law, medicine and engineering. They are divided into first, second and third grades according to the degrees for which they prepare. Promotion from one grade to another, *i.e.*, from the primary to the middle school and so on, and also to the three degrees, is by means of public examinations. These are conducted by the universities and are nearly all written.

Classification of Institutions.—In India not only those institutions which are established and maintained by the state are classed as public, but also those private institutions which are recognized by the government whether they receive government aid or not. Educational institutions, public or private, are commonly divided into (a) indigenous, (b) vernacular, (c) public and (d) missionary. In indigenous schools education is carried on in the vernacular by the natives according to their old methods regardless of the ordinary rules of the Department of Education. In vernacular schools education is likewise imparted in the vernacular, but according to the require-

ments of the government. Public schools are similar to the public schools in our country and missionary schools resemble our parochial schools. Only a trifle more than fifteen per cent of India's schools are strictly public schools, *i.e.*, established and maintained by the government alone; of the rest a little over half receive government aid.

Curriculum.—Formerly reading, writing and arithmetic were taught in the primary schools. To-day geography, history, hygiene, agriculture, singing, recitation and physical exercise are additional compulsory branches. The optional branches are: English, Persian and manual work for pupils above the infant classes. An important feature of this curriculum is that it is always adjusted to the needs of the pupils; therefore, the study plan of urban schools differs from that of rural schools. Most parents who are willing to keep their boys at school to the age of fifteen prefer an Anglo-vernacular school, since even a smattering of English has value in clerical employment. In the secondary schools the courses of study depend upon the university to which they are affiliated. The following studies are the general course: English, mathematics, history, geography, another language besides English, classical languages, an Indian vernacular and science. Some of these are compulsory, others elective. The curriculum of the college is in accord with its purpose.

Enrollment.—The total number of pupils enrolled in educational institutions on March 31, 1919, was 7,936,577, divided as follows: 50,730 students attended the art colleges; 13,100, the professional colleges; 1,212,133, the public secondary schools; 5,941,482, the public primary schools; 20,633, the public training schools; 100,585, other public special schools; 597,914, private institutions. The grand total of 7,936,577 comprises 6,623,149 males and 1,313,428 females. It is particularly interesting to note the importance now attaching to the education of

girls. This increased attention to the members of the weaker sex reaches to the very root of the social life and marks the breaking up of a most stubborn traditional custom. At the end of the official year of 1918–1919 there were 23,351 educational institutions for girls and women with an enrollment of 1,313,428.¹⁴ This total marks an increase of 733,780 above the total of 579,648 in 1907. In the absence of the regular incumbents, on military service, lady professors have been temporarily and successfully appointed in colleges for Indian youths.

Expenditure.—The total cost of public education for the official year 1918–1919 was Rs. 129,863,073. Of this sum Rs. 4,397,221 were expended on the universities. Rs. 91,849,130 is the amount of direct expenditure on public instruction; and Rs. 33,616,722, the total of indirect expenditure.¹⁵ The salary of teachers is assuming greater importance than formerly. Salaries range from Rs. 15 to Rs. 25 per month for beginners and rise as high as Rs. 60 for others. In some sections teachers receive as high as Rs. 400. The primary school-teacher receives from Rs. 15 to Rs. 35.¹⁶

Latest Educational Project, Self-Supporting Schools.—The latest move in educational circles is that of the “Indian Self-Supporting Educational Colonies Association.” The principle of this scheme is that students support themselves while learning a trade. “The long period of training should be divided into two parts, first the schooling which could last up to twelve or fourteen or thereabouts, secondly a period of educative productive employment, lasting two or more years and during the latter period the well-trained youths would be able to pay by their labor for their whole education and training.”¹⁷ The founder of this Association is Captain J. W. Petavel and

¹⁴ *Indian Education in 1918–1919*, Government Report, 1920, p. 23.

¹⁵ *Ibidem*, pp. 5, 24, 25.

¹⁶ *Ibidem*, p. 6.

¹⁷ *Times of India*, July 24, 1914.



Two Prominent Lawyers—Products of
India's Schools.

the movement, though supported by the University of Calcutta and by many prominent men in India and England, is nevertheless pronounced utopian by others.

Comments on Results.—In the face of all that is done for promoting India's education we naturally expect to hear something of results. What are the material benefits of the English system of education? We answer, the fruits of England's efforts show themselves in the Press, vernacular as well as English, in the proceedings of the educational conferences, in the National Indian Association, in the Indian National Congress and in the scientific movements initiated and financed by native citizens. In like manner the new religious organizations, the Brahmo Samaj and the Arya Samaj, have borrowed many religious conceptions from the West. In short, W. W. Hunter, an eminent English leader in India, puts it: the "higher state of society" and the "nobler ideal of domestic and individual life" to which the natives are advancing has its root in the schools modeled after English type.¹⁸

But while this is true of the more well-to-do and city population, the village people, in the words of Basanta Koomar Roy, "have no educational advantages worthy of the name."¹⁹ The great lack in India is the free primary school. The result of this is that eighty out of a hundred children of school-going age grow up without any schooling. The bulk of the Indian people live in villages, and the proportion is one school to seven villages. The census of 1911 showed that only 106 males and ten females per thousand could read and write. In 1920 about ninety-four per cent of the population were illiterate.²⁰ Thus after England's rule of one hundred and fifty years in India illiteracy is still rampant.

¹⁸ Monroe's *Cyclopedia of Education*, s. v. *Education in India*.

¹⁹ *America*, Vol. XXI, 1919, p. 541.

²⁰ *Catholic Encyclopedia*, Supplement I, Vol. XVII, 1922, p. 395.

CHAPTER VI

LITERATURE AND THE FINE ARTS

LITERATURE and the fine arts are units in the scale of measurements for marking off the progress and civilization of nations. As cultural elements of a nation are strong and developed, to that degree is a nation strong and influential in the world about it. If we apply this to India we must conclude that she stood foremost in civilization among the nations of the East in the centuries long preceding the Christian era.

Until the last centuries, however, Indian culture, "one of the oldest and most remarkable in the world," was for the Western nations well-nigh a sealed book. It is true, after the military excursion of Alexander the Great, India and the Eastern nations were no longer utterly isolated from the Western civilized world, but there was as yet no steady intercourse between them. The physician Ktesias, on his return to Greece from the Court of Artaxerxes Memnon, 358 b.c., brought with him most wonderful fables of the unknown land, and Megasthenes, after he had visited India about 300 b.c., described for his countrymen the characteristics of the land and its people. But Rome and the European peoples, down through the Middle Ages, never knew or even dreamt of the treasure of literature and art that lay hidden in far-away India. Even after the Portuguese had opened a route to India, conquest and enrichment were the primary interests. Soldiers and merchants were the first guests in the new land, not the artist and the student. It remained for the missionary, who of necessity studied the language of the people, to

unearth, first of all, the rich literary treasures and to open the road to the scholarly Orientalist.

INDIAN LITERATURE

"Among all the ancient literatures," says Professor Macdonell, "that of India is undoubtedly in intrinsic value and æsthetic merit second only to that of Greece."¹ We might separate Indian literature into two main sections: Sanskrit literature or classical Indian literature and Prakrit or vernacular literature. Sanskrit literature again is divided into two periods, namely that of Indian antiquity, which comprises the Vedic literature (so called from *Veda*, i.e., knowledge or lore), and the literature of the Indian Middle Ages, or the classical Sanskrit (the literature of the superior Indian castes).

The Vedic Literature.—The Vedic literature is the sacred literature of India, and is looked upon as divinely inspired by the majority of the Indian peoples. For this reason, it has been carefully guarded by the Brahmans, the priestly caste, down through the ages, and has become a fountain and norm for all future religious speculation among the Hindus. It is divided into four collections, which form also the literature of India and are called: the *Rig-Veda* (Lore of Hymns), the *Sama-Veda* (Lore of Chants), the *Yajur-Veda* (Lore of Prayers) and the *Atharva-Veda* (Lore of Spells).

Of these the oldest and most important is the *Rig-Veda*, parts of which date back, perhaps, to 2400 B.C. It is made up of 1,028 almost exclusively religious hymns. The authorship of these hymns is ascribed to a number of generations of Brahmans. The children of these priests preserved the part of their fathers' making, and delivered it again orally, as a precious heritage to their children, until the cantos were finally collected into the one sacred

¹ Harold Binns, *Outlines of the World's Literature*, St. Louis, 1908, p. 8.

book.² The hymns are sacred lyrics written in thirteen varying meters, and, as a rule, have four lines to the stanza and, on the average, ten or twelve stanzas to each hymn. They are, in the main, invocations to the various deities, the Dawn, the Sun, the Wind, the Stars, etc., which the Brahmans worshiped. Very remarkable among these are the hymns to Varuna (a personification of Law) because of their monotheistic tendencies. The culture represented in these simple cantos bears an idyllic, naïve, patriarchal stamp, and presents, for the most part, a people of shepherds, although agriculture was fast developing and a system of exchange was already arranging in the very small towns.

The *Sama-Veda* and the *Yajur-Veda* were made up mostly of newly arranged extracts from the *Rig-Veda*, and were used along with it in the public religious services of the Brahmans as a kind of ritual and hymn book.

The *Atharva-Veda*, on the other hand, is a private prayer book of the people. It contains invocations which are to give protection from diseases and wild animals; malediction to be directed against one's enemies; prayers for protection on journeys; prayers for luck in games, etc. This book is of deep linguistic interest as being the oldest larger body of Indo-European prose.

Closely connected with these four great sacred books are the so-called *Brahmanas*, *Aranyakas* and *Upanishads*, commentaries to each *Veda*, in which the doctrine concerning the gods and the ritual is explained and further developed. The substance of the doctrine contained in the *Brahmanas* and bearing references to single Vedic pieces was again set forth, explained and supplemented in the so-called *Sutras*, or mnemonic summaries, but in such a concise style that it became well-nigh unintelligible to a student without the help of a teacher.

The hymnody, ritual, mythology and philosophy of the

² A. Baumgartner, *Geschichte der Weltliteratur*, Freiburg, 1897, Vol. II, p. 2.

Brahmans thus grew into a rich and luxuriant literature. The rival religion, however, of Buddha, or Cakya-Munis, became at a later period the seed for a new mystic-philosophical literature, making doubtful which would hold supremacy in the estimation of the Indian people, mysticism or philosophy.

The Sanskrit Literature. *Mahabharata*.—The Sanskrit literature may be said to begin about the year 500 b.c. Its earliest and greatest achievements are undoubtedly the two epic poems, the *Mahabharata* and the *Ramayana*. *Mahabharata* means as much as “the great poem of Bharata”; the name, however, of Bharata appears in the poem itself as that of a fabulous king and his tribe. The *Mahabharata* is evidently not the work of a single man, but was centuries in the making. It is an epic of more than 200,000 lines and is written in *Slokas*, a trochaic meter, the peculiar music of which cannot be rendered in translation. Its leading theme is the eighteen days’ strife between Duryodhana and Yudhishthira. The types of kings and heroes set forth in this poem turn one’s thoughts unwittingly to the kings and heroes of the Greek classics, of Achilles and Hector, of Agamemnon and Priam. The sad fate of the blind King Dhritarashtra reminds one of the King of Troy; Yudhishthira, the eldest of the sons of Pandu, of the King of Achaia; whilst Arjuna, the beloved of the gods, represents Achilles; and Karna, in many respects, Hector. Hero and king play apparently the leading rôles in the epics of India, but only apparently. Above the warlike caste of Kshatriyas stands a higher, the highest of all castes of India, the Brahman. Pomp and splendor they leave to the reigning kings; the danger and the glory of the battlefields they give generously to the soldiers; but at the sacrificial altar they take the first place. They are of divine origin, favorites of the gods; they are mediators between the gods and men; even in political and military circles they are believed to possess superhuman power of decision, and, because of their

austere penances, they wield an influence that becomes dangerous even to the gods.

Ramayana.—The *Ramayana* (the song of the deeds of Rama) is the second great national epic of India. About twice the length of the *Iliad*, it contains approximately 48,000 lines, divided into seven books (*Kandas*), each embodying from 76 to 119 cantos. The great epic is ascribed to Valmiki, but there is no certainty as to the date of its origin. It narrates the struggle between Rama, son of King Dasaratha, and the King of the Southern Demons, and has wielded a great influence upon the Indian literature of a later date. This epic was probably written as an allegory to depict “the advance of Aryan civilization into the wild regions of the south.”³

As we have mentioned, there is no certainty as to the date of origin of these two great epics. Most philologists, however, agree that they were written no later than the sixth century B.C. During the next thousand years there was a lull, in the originality at least, of Indian poetry. The poetic power of invention, although not completely exhausted in these two great epics, never produced anything comparable with them in vastness and loftiness of conception or in exquisite beauty of poetic form.

The new interest which was given to poetry in the time of Kalidasa was due to the development of court life and the dramatic art. The poetry of these later days is no longer of an ascetic character as were the Vedic hymns or even the *Mahabharata* and *Ramayana*. Luxury-loving men and court ladies became the sponsors of the poets; and Love, the main theme of their poetry. The epic still flourished; but side by side with it grew up the lyric and the drama.

It is impossible in these pages to count up the lesser poets of the later Prakrit period and their works. We

³ *Library of the World's Best Literature*, N. Y., 1897, Vol. XIV, p. 7925.

will confine ourselves to the greatest poet of the time, Kalidasa, and his work.

Kalidasa.—Kalidasa has been styled the Indian Shakespeare. He is supposed to have lived in the fifth century A.D. As Harold Binns remarks, “even less is known—for nothing at all is known—of his personality than of the dramatist whom Baconians style the discredited dummy of Stratford.”⁴ He was the author both of *Kavyas*, court epics, and of *Natakas*, lyrical dramas. His three great epics, *Raghuvamsa* (Race of Ragha), *Kumara-sambhava* (Birth of the War-gods) and *Nalodaya* (a history of Nal and Damayanti) are all based upon older epics and supplement them. For their brilliancy in describing natural beauty, however, and for the deep emotion which some of the lyric passages of these epics breathe, they stand, perhaps, unsurpassed. At times, however, true emotion gives place to the most violent obscenity. “For the most part,” says A. Weber, “the amatory poetry of India is unbridled, and excessively sensual, although one occasionally finds a ditty of tender and truly romantic affection.” In his *Meghdata* (Cloud Messenger) and *Ritusamhara* (Cycle of the Seasons), two exquisite pieces both in description and delicate coloring, Kalidasa displays a high lyric genius.

Kalidasa’s greatest achievement, however, lies in his dramas. Of these, three have been preserved: *Cakuntala*, *Vikramorvaci* and *Malavikagnimitra*. *Cakuntala* is rightly considered the poet’s greatest work. The material for this drama was taken from *Mahabharata*; but Kalidasa has chosen, with admirable genius, character and action, and woven of them a wonderful drama, and, at the same time, developed and unfolded poetic elements which were contained in the earlier epic as in a germ. Of this drama it has been said that for analysis of emotion it will well sustain comparison with the great dramas of Europe.

⁴ Harold Binns, *op. c.*, p. 12.

In many ways Sanskrit literature has merited the title of greatness and marvelously influenced the literatures of other nations. Even such men as Goethe and Schiller have found inspiration in its magic lore. Sanskrit has been a dead language for the past two thousand years. At the present time the people of India speak no less than 220 different vernacular languages, some of which have attained the dignity of literary languages and form a respectable literature.

MUSIC

Music in India followed in the wake of literature. The *Vedas*, especially those used in the Liturgy, were put to melody at an early date. This is the sacred music of India. It is sometimes called the Vedic music. It was simple or solemn as occasion demanded. The solemn music used at the Soma sacrifice was polyphonic. The choir was made up of priestly singers. The principal examples of this sacred music are contained in the *Sama-Veda*, also styled the Indian Book of Hymns. In the sacred music of India the scale did not comprise a full octave. The profane music, however, had a range of about three octaves with half and quarter tones, the notes of which were indicated by a system of solmization in which the set of syllables: sa, ri, ga, na, pa, dha, ni, were employed. The popular songs of the Indian people as well as the sacred hymns were arranged for the various days and seasons of the year, and these various periods were celebrated with their own peculiar song.

The principal instruments used in accompaniment were the *Vina* (a four-stringed pick-instrument), the *Sarangi* or *Dilruba* (a cello), the *Magudi* (a guitar), the *Tumri*, *Tiktiri*, *Sanai* (all wind instruments), and the *Talam* (cymbals).

ARCHITECTURE, SCULPTURE, PAINTING

The relics of the architectural art of India are almost exclusively religious monuments. Beginning with the year 1250 B.C. and running, each through a thousand years, we find three distinct periods in which so many schools of art held sway. These have been styled the Old Brahman Art, the Buddhistic Art and the New Brahman Art.

Of the oldest of these schools no relics remain. The perishability of materials employed in their erection, and the frailty of the structure of the arch monuments of this period explain their traceless disappearance. They were done in wood, stucco and brick, and these could not withstand the hot, moist climate of India. Of the existence of the Old Brahman Art, and of its colorfulness and grandeur we know only from the epics of the times.

Buddhistic Architecture.—The history of architectural art in India begins about 250 B.C. with the transition from wood to stone structure. The stone art of India evidently sprang from the religious enthusiasm of King Asoka, who wished to give to the many art buildings and monuments that he raised in honor of Buddha an eternal existence. The development of the Buddhistic Art shows traces of influence from the art of neighboring empires, particularly from that of the Persians. This influence, indeed, was so great that the older Buddhistic Art is sometimes called Persian-Indian Art. Foremost among the preserved memorials of the Buddhistic Art of India we find commemorative columns, *topes* and cave structures.

The first of these rise in high slender shafts, and are capped with the chalice- and bell-shaped capital of Persia, which is divided from the body of the column by lines and decorations resembling strings of pearls. Sometimes also the neck of these shafts is embellished with rich palmetto and lotus ornaments of Western art, sometimes they are adorned with religious symbols such as a spoked

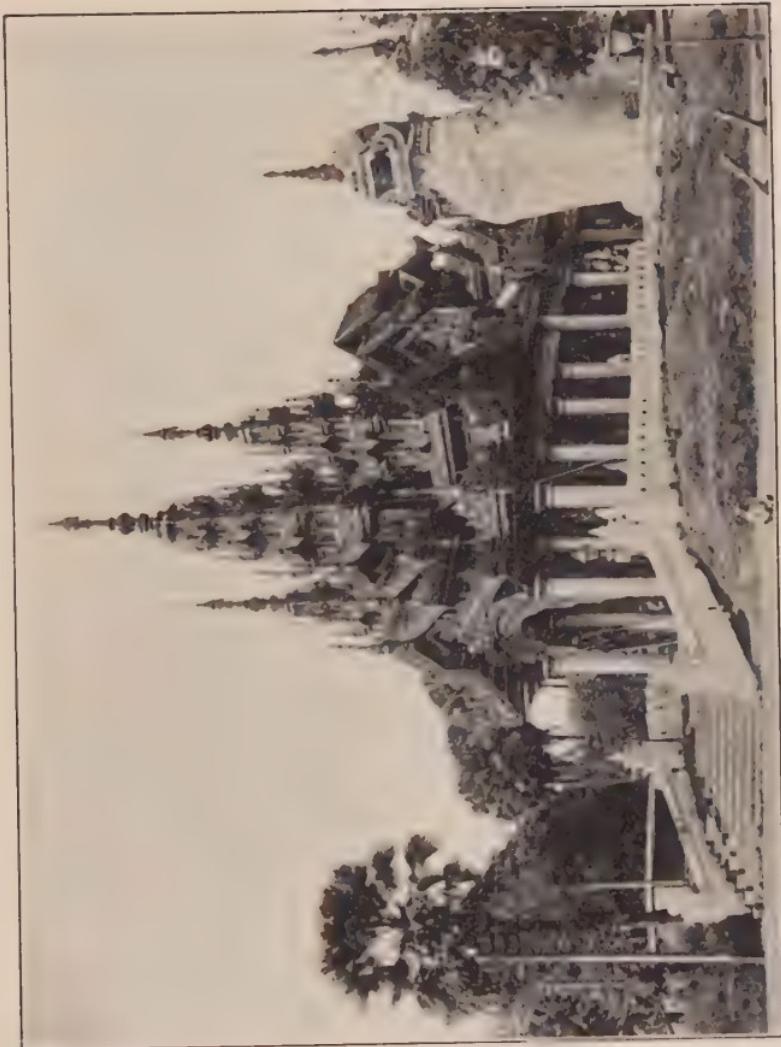
wheel and the figures of elephants and lions. Such pillars as these, dating back to the time of Asoka, can still be seen in the Ganges Valley, e.g., in Delhi, Allahabad, Tirhut and Sankisa.

Topes and *dagobas* are the technical names for the domes or bubble-shaped monuments of Buddha. These have been preserved in great number and are sometimes merely commemorative of Buddha, in which case they are called *topes*. At other times they contain a relic of this great reformer and then they are *dagobas*. These monuments form the characteristic feature of national Indian art.

But the most remarkable monuments of this land of wonder are the grotto temples and cave structures, which were sometimes natural caves enlarged, sometimes temples chiseled into the solid rock. These temples were beautified with all manner of decorations, the central figure of which was that of Buddha. However admirable and wonderful these temples might seem, and although cave structures have been found dating back to 300 B.C., the Buddhistic artist might, nevertheless, be called an explorer in this kind of architecture. Its fullest development was realized only in the following period.

The only Buddhistic free stone structure, the building of which dates back to the time of Asoka, is the renowned nine-story temple of Buddha-Gaya in Magadha. Asoka is supposed to have built it opposite the fig tree under which Buddha attained the highest degree of enlightenment.

Mention of the Buddhistic figures leads us to a consideration of the development of plastic art. The plastic art of India possesses from the beginning the essential and national characteristics. The pliancy of form and suppleness of the members of the body of the Indian people are on the whole mirrored correctly in the sculptor's art. But beyond this a certain bonelessness and superficiality in the plastic fashioning of form and figure is clearly discernible. Nowhere do we find personality



An Architectural Gem.

sharply expressed ; nowhere do we find the outward play of muscles reproduced ; nowhere can the motive of action be traced back to anatomical causality. The Indian sculptor was controlled more by artistic rules than by rules of natural beauty and was led to produce phantoms rather than human beings.

Painting seems to have been, for the most part, the art of women and dilettanti. However, it also frequently came into the service of architecture and has produced masterpieces. Especially remarkable are the rich floral designs and colorful decorations.

New Brahman Architecture.—The New Brahman Architecture is the successor and heir of the Buddhistic Architecture of India, which it supplanted. What this new school developed on its own initiative is magnificent in the province of architecture, not remarkable, however, is its sculptural work or its art of painting. The New Brahman Art has given to India those powerful temples, with their grand conical and pyramidal towers, which we are wont to call pagodas. The New Brahman artist, moreover, took the cave structure of the Buddhist and carried it to its fullest development. The semicircle of the Buddhistic temples disappeared and in its stead grew up the square architecture of the Brahman, richer, more luxurious and more massive by far in its decorations and plastic ornaments than was that of its Buddhistic masters.

A comparison of the lesser temples of Aiwulli and of Pittadkul, both in the west of India, would be illustrative of its development. The first, which dates back to the seventh century after Christ, still possesses the Buddhistic semicircle. But even here, we notice, the Brahman "Cell of the Gods" has been substituted for the *dagoba*; while in the latter, which is, perhaps, a few centuries younger, we find the whole form of architecture changed from the round to the square form, both in the temple proper as also in the structure of the "Cell of the Gods." Over the

Cell arose then as now, upon a square foundation, the pyramidal tower, which is typical of the Brahman Art.

The most renowned cave temples of the Brahmans can be seen at Ellora, Badami, Mahavellipur, south of Madras, and on the Island Elefanta near Bombay. But the Brahman artist took his boldest step when he began not only to hollow out the rocks from within, but to cut away the rock from without, giving the temple the appearance of a free structure. On the coast of Mahavellipur such temples as these were called Monolith-temples; and at Ellora there is one, even more famous, known as *Kailasa*.

The temples at Mahavellipur were chiseled out of free standing rock, but their interiors were never completed. The *Kailasa*, however, which is also interiorly complete, is cut into the side of a mountain. Galleries and grottos deck the neighboring wall of rock, and the inner and outer walls of this remarkable structure are linked with pilasters and niches, and adorned with the most varied groups of gods and animals.

Indian architecture has fostered a deep dislike for empty walls. The wall spaces, both within and without, are covered with protruding and retreating parts, with pillars and niches, and almost entirely with ornamentation. The decorations are sometimes minute and resemble the fine filigree work of the goldsmith; sometimes they consist in rich floral ornaments, while at other times they show forth the most luxuriant plastic works of animal and human forms. Even the pillars and columns unfold an unending variety of fantastic forms.

That the Indian was a vigorous and clever artist is evident, and his poets have taken pains to record the fact.

PART II
ECCLESIASTICAL HISTORY

CHAPTER I

PIONEER MISSIONARIES: 52?-1498

A CONSCIENTIOUS historian says the history of India is both "tedious and confusing." The latter adjective may well apply to the history of the Catholic Church in India during the first sixteen centuries. Legends, traditions and conflicting inscriptions make the study of Indian Church history interesting indeed, but equally confusing. Not infrequently tradition avers something which further study would seem to deny.

Dawn of Christianity.—The first Christian missionary who is said to have reached India was none other than St. Thomas, one of the Twelve. The *Acts of St. Thomas*, ascribed to Abdias of Babylon, relate that St. Thomas came to Northern India about the year 52 A.D. He was employed as an architect by a certain King Gundafor, who entrusted him with the erection of a palace. St. Thomas, however, built not a material but a spiritual palace for the king by distributing the treasures among the poor, to whom he also preached the Gospel. In his missionary journeys the Apostle is said to have come to Southern India, where he closed his earthly career by laying down his life for his Divine Master. King Misbai placed the martyr's crown on the head of the Apostle. The martyrdom took place in the year 67 A.D. at Little Mount and his remains were buried at Mylapore, the modern city of Madras.

This tradition, that St. Thomas the Apostle preached in India, was widely spread in both the East and the West during the first centuries of Christianity and is referred

to in the writings of St. Ephraem, St. Ambrose and others. Since the missionary labors of St. Thomas in India bore little or no lasting fruit, many, rather than say that the mission of an Apostle was a failure, are led to deny that St. Thomas was in India.

Among other instances mentioned by writers who believe that St. Thomas was in India, are coins bearing inscriptions referring to the King Gundafur found about the middle of the nineteenth century and an inscription on the Takht-i-Bahi stone, now in the Lahore Museum. It is not our purpose here to discuss the historical value of these sources. More importance must be attached to the mention of the mission and martyrdom of St. Thomas in the martyrologies and the liturgical books of the Catholic Church. Some writers of recent date have taken up the study of this tradition, and the common belief seems to be that St. Thomas was in India.¹ Very recent discoveries by Father Hosten, S. J., throw further light on this important question.² Of whatever opinion we are we cannot deny that there are surviving to this day in Southern India traditions to show that an Apostle passed that way. These traditions are tenaciously held by the so-called Thomas Christians.

St. Thomas Christians.—St. Thomas Christians is the name of an ancient body of Christians living on the east and west coasts of Southern India, who claim spiritual descent from the Apostle St. Thomas. They are natives of the land by birth and follow the Syrian rite in their liturgy. These Christians have no written records of the incidents of their social life from the time of their first conversion down to the arrival of the Portuguese, just as India had no written history until the arrival of the Mohammedans. Of the earliest periods of ecclesiastical

¹ Medlycott, *India and the Apostle St. Thomas*, London, 1905; Dahlmann, S. J., *Die Thomaslegende*, Freiburg, 1912.

² *Catholic Missions*, Vol. XV, 1921, p. 119 ff; *The Catholic Herald of India*, March 2, 1921, p. 175.

history, however, it is said that after the death of the Apostle, his disciples remained faithful for a long time and were zealous in the propagation of the Faith. As time went on, wars and famines totally dispersed the Christian communities on the east coast and many again fell into idolatry. Those on the west coast, also known as Malabar Coast, preserved the Faith longer.

It must have been to the Malabar Christians, as those living on the Malabar Coast came to be called, that St. Pantænus of Alexandria was sent. Eusebius says in his *Church History* that St. Pantænus of Alexandria was active in India about the close of the second century. Another reference to these Christians we find in the documents of the Council of Nice held in 325. Among the bishops whose signatures are attached to the decrees of this Council, is one who signed himself: John the Persian, Bishop of Persia and Great India. At a somewhat later date (328) a certain Frumentius is mentioned as the first primate who took up his residence in India. Be this as it may, it is, however, historically certain that the Malabar Christians fell into the Nestorian heresy as early as 496, when a Nestorian prelate succeeded to the Catholic See of Seleucia in Mesopotamia, under whose jurisdiction these Christians were placed. The intercourse of the Thomas Christians was limited by the conquests of the Moslems in the seventh century to Mesopotamia, whence the Nestorian Patriarch would, from time to time, supply them with prelates. Living under Nestorian jurisdiction it was almost unavoidable for the St. Thomas or Malabar Christians not to become Nestorians and they remained in their heresy until the arrival of the Franciscan missionaries about the middle of the sixteenth century. Some time after their conversion they received their own bishop in the person of Father Roz, S. J., who was consecrated in 1601 by the Archbishop of Goa under the title of Bishop of Angamale. Four years later he was made Archbishop of Cranganore. The new prelate worked zealously for his

flock and after twenty-three years of a busy bishop's life he died at Parur, February 18, 1624.

The data of the Thomas Christians, meager as they are, are more plentiful than the material on Catholicism in other parts of India. In books of travel we find short references to Christians having churches, priests and a liturgy in some parts of India during the fourth, fifth and sixth centuries. Mention is made of Male (Malabar), Ceylon, Serindh in the Punjab, and other districts of Northwest India. The British Museum treasures a *Report of the Serra* dating from the ninth century which also contains some remarks on the Malabar Christians.

Franciscans and Dominicans.—Very little, if anything, is known of the Church's history in India from the ninth to the thirteenth century, for the next allusion to the missions of India comes to us in a letter written by Pope Innocent IV. in 1253. In the thirteenth century the Franciscans and Dominicans started working in the mission field of East India, and a new era opened for this field. There is another letter written by Pope Alexander IV. in 1258, which tells of Franciscans laboring in East India. The Franciscans and Dominicans had missions in Abyssinia, Nubia and Persia, and they united to these some stations in Northern India. In 1288 we again find a Pope, Nicholas IV., speaking of Franciscans in India. These repeated testimonies of the popes go to prove that the sons of St. Dominic and the sons of St. Francis had continued working in India from around 1250 for upwards of a half century. These reports of the popes are practically all the particulars we have of Indian Church history for this period.

At the close of the thirteenth century, in 1292 or 1293, John of Corvino, a Franciscan, inaugurated the activity of European missionaries in Southern India. Tauris in Persia became the headquarters from which he and other missionaries made excursions into Southern India and China. There is a letter of Father John Corvino written

from Peking in 1305 which tells of his stay in Mylapore. Father John left Mylapore for Peking about the year 1300. A few years later Friar Jordan Catalani, a Dominican, and four Franciscans arrived in India and made the Coromandel Coast their field of activity, with the city of Colombo as their mission center. This city of Colombo must not be confused with Colombo in Ceylon, nor with the city of Quilon on the Malabar Coast. The Colombo to which Friar Jordan and his Franciscan associates came is no longer in existence, but in those days it was situated on the east side of Cape Comorin on the Coromandel Coast opposite Ceylon. The Friars evidently worked in this field with God's blessing, for as early as 1310 this mission was in a flourishing condition. But trouble soon came to interrupt the work of the missionaries. On April 13 and 14, 1321, the four Franciscans were put to death by some infuriated Mohammedans. The Friars condemned the tenets and practices of Mohammedanism, and as a result were martyred at Tana on the Island of Salsette near Bombay. Friar Jordan escaped death on this occasion, and continued his labors alone on the island and in the neighboring districts of Sefer and Barokia on the Bay of Cambay. In the meantime other Dominicans had opened a mission field on the Island of Diu in the extreme northwestern part of India.

In 1324 or 1325 Friar Jordan left Salsette, and returned to Europe in the interest of his mission field. Alone he had struggled along bravely for more than two and a half years on the island, and now he needed help. With his departure the mission of Salsette came to an end. But Friar Jordan was anxious to get back to his mission. While in Europe he was consecrated Bishop of Colombo on the Coromandel Coast (1328), and reached his See in 1330. Little is known of this Dominican's further activities, but a well-founded tradition says that Jordan ended his days by a martyr's death.

When the Franciscan John of Marignola came to

Colombo in 1348, he could find no trace of the Dominican bishop or of any of his priests. John of Marignola remained at Colombo from April 1348 till June 1349 and then returned to Europe. Another Franciscan who visited India during the fourteenth century was Blessed Odoric of Pordenone. This Friar was sent to China in 1316 and made the voyage by sea from Persia to Tana on Salsette Island. From Salsette he visited Mylapore and Colombo, and thence continued his journey to China. On his return trip to Europe he journeyed overland through Tibet, and gained the distinction of being the first European to visit Lhasa, the capital of that country.

There were other missionaries who passed through India while on their way to their allotted mission fields in China or elsewhere, and from these there are passing references to Catholicism in India. But these short stops had no real influence on the Indian Church.

The missions of Northern India became practically extinct during the second half of the fourteenth century, owing to the wars waged by Timur. This leader conquered Northern India in 1398, and put an end to the activities of the missionaries. Pope Eugene IV. reopened this vast field in 1439 and appointed the Franciscan, Albert of Sarteano, and some of his confrères to take charge of Egypt, Abyssinia and Northern India. But neither Albert nor any of the other missionaries ever reached India. There is no other account of European missionaries going to India during the entire fifteenth century.

CHAPTER II

MODERN MISSIONS: 1498-1700

European Missionaries.—Beginning with the sixteenth century missionaries of different Religious Orders flocked to India with the political conquerors and began their spiritual conquest of India. The Sons of SS. Francis and Dominic were the pioneer laborers in the field. The Jesuits and Augustinians, and later also the Carmelites, Capuchins and other religious and secular priests had representatives in this mission field. To Portugal belongs the glory of having brought the first missionaries of modern times to India. When, in the year 1497, Vasco da Gama set out for India, two Trinitarian Fathers accompanied him as missionaries. One of them, however, died in the course of the trip at Mozambique; the other, Fr. Pedro de Covilham, landed in India, where, after a year of zealous and successful labors, he was martyred.

Franciscans in India.—A band of Franciscans, eight in all, with Fr. Henry Alvarez of Coimbra as Superior, left Lisbon, March 8, 1500, with the fleet of Peter Alvares Cabral. Three of these missionaries were killed at Calicut in the massacre of November 16, and the remainder arrived at Cochin on or about the twenty-sixth of that month. Cochin, therefore, has the honor of being the cradle of the so-called rebirth of Catholicism in India. Angediva Island, near Karwar, supplied the first neophytes, twenty-three in number. The harvest of souls was rich and larger contingents of missionaries arrived from time to time. In 1503 a number of Dominican Fathers, under the guidance of Fr. Dominic de Susa, arrived at

Cochin, where they were put in charge of St. Bartholomew's Church.

By the year 1531 the work of these missionaries had progressed so far that they received their first bishop in the person of the Franciscan Ferdinand Voquier, and their first Archbishop, John Albuquerque, a Franciscan, in 1537.¹

Missions in Northern India.—As the Portuguese advanced in their conquests, the missionaries followed with the peaceful tidings of the Gospel. When in 1534 the Portuguese had conquered the Prince of Diu and the northwest coast of India, Fr. Antonio da Porto, a Franciscan, founded churches, schools and orphanages on the Island of Salsette, near Bombay, and at other places along the coast. Five boys from his orphanage at Agasshi proved themselves so stanch in the Faith as to suffer martyrdom.

Colleges in India.—Even at this time the problem of a native clergy confronted the missionaries. The scarcity of priests conversant with the native language was one of the greatest hindrances to the spread of the Faith. In 1535, Fr. Diego da Borba and Fr. Miguel Vaz established a college at Goa for training native aspirants to the priesthood. This college afterwards became the famous Jesuit College of St. Paul. Another college was founded at Cranganore by the Franciscan, Fr. Vincent da Lagos, to instruct Nestorian Christians in the Catholic Faith.²

Government of the Church.—Portugal, being a Catholic country, arranged with the Holy See for the direction of the Church in her newly acquired possessions. The Church in India, as in all Portuguese Possessions, was under the care of the Military Order of Christ. At the head of this Order was a bishop, who came to India to

¹ P. Dr. Holzapfel, *Historia Ordinis Fratrum Minorum*, Freiburg, 1909, p. 233; Dr. Heinrich Hahn, *Geschichte der katholischen Missionen*, Koeln, 1858, Vol. II, pp. 304 ff.

² *Ibidem*, p. 309.

function in his episcopal capacity. During the years 1515-1535, five bishops visited India, among whom were the Dominican Bishop Nunes and the Franciscan Bishops Torquemada and Vancuera. In 1535 the Diocese of Goa was erected as a suffragan to the Provincial See of Funchal, a Portuguese possession off the west coast of Africa. The first bishop appointed to the See of Goa died before leaving Portugal. The first bishop to take up his residence at Goa, and to govern the diocese effectively was the Franciscan Bishop John Alphonse de Albuquerque (1537-1553). This prelate's jurisdiction extended over all the Portuguese Settlements in Africa and the East Indies. He deeply deplored the indifference of the people, but owing to the shortage of the missionaries and the abuses committed by some of his few available priests he was unable to cope with the immorality of the European colonists, much less attempt the conversion of the Moslem and Hindu population.³

Although the Franciscan Friars did all in their power to help the bishop, they were too few in numbers to enlarge the scope of their activity. By restricting their efforts to their own mission field, extending from Diu in the north to Colombo in the south and Mylapore in the east, their work was blessed with much fruit. They built about one hundred and fifty large churches besides countless mission posts and converted natives by the thousands. They had seen more than one of their brethren die a martyr's death and they left behind them a development which might well rival the Jesuit work in the following century. In all justice, then, the zealous Sons of St. Francis and St. Dominic deserve the title, "first heralds of the Gospel in India." Special mention is also due the two secular priests, Fr. Pedro Gonsalves and Fr. Miguel Vaz, who assisted the Franciscans and Dominicans in their labor.

³*Catholic Directory of India, Burma and Ceylon*, Madras, 1922, p. 22 ff.

Ceylon.—In the year 1540 one of the kings of the Island of Ceylon sent a delegation to Portugal seeking Christian missionaries. In answer to this appeal Fr. John of Villa-Comte, together with Simon of Coimbra and four other Franciscan Friars, journeyed to the royal residence on the Island of Ceylon and presented to the king an answer from King John of Portugal. The king promised the missionaries to embrace Christianity, but hesitated in carrying out his determination. They obtained permission to preach publicly in his dominions, and thus spread their missionary activity in various localities. At Colombo they founded a college, where very soon seventy children of the converts received Christian education. Fr. Anthony of Padrona, one of the missionaries who had come to Ceylon, settled at Mylapore on the Coromandel Coast with one companion. He built a little chapel in the heathen village and soon after erected a monastery. His preaching brought about 1300 heathens into the Church up to the time of his death in 1545. In a short time the Franciscan missionaries had erected twelve churches in the island. They are credited with having converted the King of Kandy in the interior part of the island and the King of Battikaloa in the eastern part, whose example led many other heathens into the Church.

The indefatigable efforts of these missionaries were inadequate to care for all the Christians scattered over India, and so it was with genuine joy and welcome that they hailed the advent of the Jesuits under the leadership of the most famous missionary since the time of St. Paul.

The Apostle of India. St. Francis Xavier.—St. Francis Xavier was born April 7, 1506, in the castle of Xavier in Navarre, Spain. At nineteen years of age he went to Paris, where he was matriculated in the College de Sainte-Barbe. Here he met St. Ignatius Loyola, and aided him in founding the Society of Jesus. Later on he went to Venice with St. Ignatius, where he received holy orders. From here the two proceeded to Rome to procure



St. Ignatius Sending St. Francis Xavier to India.

the approval of the Holy See for their new Society. Before the Society had the written approval of the Pope, Xavier, at the earnest solicitation of John III., King of Portugal, was sent as missionary to the East Indies. Equipped with the power of a papal legate, Francis embarked with two companions on April 7, 1541, and after a long and tedious voyage landed at Goa, May 6, 1542.

Missionary in Goa.—Xavier's first care was to convert the Portuguese, who by their loose life hindered the spread of the Catholic Faith. Aware that no lasting improvement was possible unless the children were won, Francis walked through the streets ringing a bell and calling aloud to the faithful Christians to send their children to Christian doctrine. When he had gathered a number of children, he took them into the church and taught them their prayers and the Ten Commandments. To the intense joy of his bishop, Francis had in six months effected a notable reformation in Goa. The bishop so loved and admired Francis that he consulted him on all matters of importance and later handed over to his charge the College of St. Paul.

Laboring in Other Missions.—After his success in Goa Francis left for the Pearl Fishery Coast at the southern extremity of the Peninsula. The inhabitants, called *Parava*, i.e., fishers, had accepted Christianity some twenty years before, but because of the scarcity of the priests, they had received only the rudiments of Faith and so in the course of time relapsed into their old customs. For three years Francis worked among them with great success. In fact, wherever St. Francis labored, his efforts were always crowned with splendid results. However, the stupendous number of conversions generally ascribed to him is fabulous (likewise the enormous figures attributed to other early missionaries). In 1760 the total number of Catholics in India did not exceed one million.⁴

⁴ *Die katholischen Missionen*, Freiburg, Vol. L, 1921-1922, pp. 191-192.

But St. Francis Xavier did not confine his missionary labors to India. In the ten years of his apostolate he advanced as far as Japan. On April 14, 1552, he left Goa for China never to return, for he died December 2 of that year on Sancian Island off the coast of China.

At the time of the death of St. Francis the Jesuit mission field was almost as large as that of the Franciscans. It comprised the districts in and about Cochin, Quilon, Bassein, Diu and Mylapore, and many colleges, catechumenates, hospitals and other institutions attested the zeal and success of the Jesuits.

Jesuit Mission to Akbar's Court.—The triumph of the Gospel was not limited to the coast districts of India. The fame of the missionaries spread to Northern India through the instrumentality of a certain Anton Cabral, who was sent as ambassador from Portugal to the Court of Akbar the Great in 1578. This king, who was the greatest of the Mogul Emperors and at that time the greatest monarch in the world, was much interested in religions and invited the Jesuits to his Court. In 1580 the Jesuit missionaries Rudolph Aquaviva, Anthony Monserratte and P. Henriquez arrived at the Court of Akbar. They were received with great pomp and the king himself entertained them. The missionaries presented him with an elegantly bound edition of the famous *Plantin Polyglot Bible* containing a Persian translation. Before allowing the missionaries to preach in his Kingdom, Akbar himself wanted to learn more about the Christian religion and so arranged for public disputations with the Mohammedan Divines. Three of these disputations are reported: the first was regarding the divine character of the Bible as against that of the *Koran*; the second regarding the Paradise promised and described by Mohammed; the third and last public discussion was the contrast between Christ and Mohammed. The king was pleased with the outcome of these discussions. Deeply impressed by the Christian Religion, the skeptic Mongol nevertheless refused to be-

lieve unless he understood. After laboring for three years at the Court of Akbar with little success the missionaries left for the mission field about Bombay.⁵

Some years later Akbar again requested missionaries to work in his Kingdom. Jerome Xavier was made Superior of the little band that set out for the Royal Court. When the party arrived at the king's residence in Lahore (1594) they were well received, and Jerome found special favor with the monarch and was admitted to the circle of his intimate friends. At the king's request Jerome wrote a *Life of Christ* in Persian. The king readily granted the Fathers permission to preach the Gospel openly in the Kingdom of Gujarat, even granting a royal letter to that effect. Jerome accompanied the king on his tours and thus had many opportunities to preach the Gospel in the different parts of his Kingdom, especially in Kashmir, Lahore and Agra. Agra was the center of a Catholic mission since the middle of the sixteenth century. The first Catholic church in Lahore was blessed September 7, 1597. Fr. Jerome labored in the Mogul Empire for twenty years with much success; although he did not succeed in converting the king, yet he had the consolation of baptizing three royal princes after the king's death.⁶

In the second half of the sixteenth century the Jesuits established themselves in the Portuguese settlements north of Goa side by side with the Franciscans. They erected schools in Bassein and Daman, and on the Islands of Salsette and Diu. South of Goa the Jesuits had many establishments, some of which had been erected by St. Francis Xavier.

In the last ten years of the sixteenth century the Jesuits gained a foothold in Calicut, the residence of the Samorin, who had always been hostile to the Portuguese

⁵ Rev. Fr. Felix Finek, O. M. Cap., *Journal of the Punjab Historical Society*, Calcutta, 1916, Völ. V, pp. 1-11.

⁶ *Ibidem*, p. 2.

and Christian missionaries. It does not seem that many conversions were made in this place, nevertheless this settlement served the purpose of bridging over the enmity that existed between the Samorin and the Portuguese, and it paved the way for bringing the Thomas Christians back to Catholic Unity.

St. Francis Xavier had preached the Gospel with great success in the Kingdom of Travancore. In the meantime the King of Travancore changed his mind. He forbade the Jesuits to enter his Kingdom, and persecuted the converts, and in consequence many fell away from the Faith. In 1552 St. Francis had founded a residence in Coulan, to which was also attached a seminary. The king, intimidated by the Portuguese, again gave the Jesuits permission to preach in his Kingdom without hindrance. Thereupon the Christian Religion took on a new spirit on the coast of Travancore, and the number of yearly conversions varied between 400 and 1,000. The missions established by St. Francis Xavier among the *Parava* on the Fishery Coast had many disadvantages connected with them. The Badhoughers were very hostile, and the Malabar pirates often attacked the mission and put to death or carried into captivity many of the Fathers. Then, too, the heat was intense and the climate unhealthy. But the missionaries pushed on undaunted and devoted themselves to the poor *Parava*, for whom they built churches and schools, erected seminaries and founded hospitals. The mission progressed steadily and the end of the century found it in a flourishing condition . . . under the direction of seventeen Jesuit Fathers. In 1560 many of the *Parava* settled on the Island of Manaar. Here, too, the Jesuits established a mission post which played an important rôle in the spread of the Gospel to Ceylon. The Jesuits were also active along the Coromandel Coast, and founded settlements in the Kingdoms of Megapatam, Gingi, Tanjore and Madura. In the year 1576 they opened a school for boys at Mylapore, which by the year 1598 had developed

into a seminary. From Mylapore the Jesuits spread to the Kingdom of Bisnagar and towards the end of the century established missions in Bengal and Pegu. Soon, however, the hostile rulers of the land destroyed the missions and either put to death or carried the Fathers off into captivity. From Agra as a center the Gospel spread north to the Punjab, west to Rajputana, east to Benares, and south to Gwalior. For a time it seemed as if Central India were to be brought under the sway of the Catholic Faith, but political events retarded, for a time at least, the further conquests of the Gospel. England and Holland were not in sympathy with the Catholic Religion and made it extremely difficult for the missionaries from Europe, upon whom the spread of the Gospel in India solely depended, to get passage on their ships.⁷

In the seventeenth century the Jesuits pursued their missionary activities in India with great zeal. The number of conversions had grown to tens of thousands, yet this was a small number compared with the many millions of inhabitants. Then again, the conversions were almost entirely from the lower castes. The chief obstacle to the spread of the Faith in India was, without doubt, the caste system. The higher and influential castes would have nothing to do with Christianity, because the Christian missionaries were in constant contact with the lower classes and preached the Gospel to the poor. But it was also necessary that the higher castes, the Brahmins in particular, be converted to Christianity. It is true St. Francis Xavier and his successors made a conversion among the Brahmins here and there; nevertheless, the outlook for the conversion of the higher castes in general was very poor. In order to accomplish this it was deemed necessary that certain missionaries devote themselves entirely to the higher castes, avoiding all intercourse with the lower castes. Such an accommodation to heathen customs, however, was so contrary to Christian European

⁷ Hahn, *op. c.*, p. 325 ff.

customs that the question arose whether this could be made to harmonize with Christian principles.

Father Robert de Nobili, S. J.—Fr. Robert de Nobili was the first missionary to take up this idea and to devote himself entirely to the conversion of the Brahmins. Little is known of de Nobili's early years, save that he was born at Rome, 1577, of a noble family. At the age of nineteen he forsook the world and entered the Society of Jesus. From his entrance into this Society the missions of India interested him, and he begged his superiors to send him to these missions. Having obtained their consent, he embarked about 1604 at Lisbon. His first labors were devoted to caring for the natives who lived along the southern coast of India. In 1606 his attention was directed to the inhabitants of Madura, composed, for the most part, of Brahmins, who had defeated all attempts to convert them to Christianity. De Nobili threw his whole energy into this work. Since the year 1595 Fr. Gonsalvo Fernandez, S. J., had been laboring in this place, but his efforts seemed almost fruitless. He could win only those of the lower castes living along the coasts; but Christianity did not attract the heathens of Madura. De Nobili made an earnest study of the Indian character and soon realized the cause and set about to apply the remedy.⁸

De Nobili's Observations.—The Hindus had a great aversion to foreigners and this hindered them even from listening to the message of the Gospel. Especially were they averse to the *Prangui*, the name given to the Portuguese, designating a low and infamous class of men, with whom no Hindu could have any intercourse. The reason of this aversion was due to the fact that the Portuguese violated the most sacred and venerated customs of India, namely, eating meat and indulging in wine and spirits; and above all because they dealt with the lower castes and the pariahs. Naturally, since Fernandez was a Portuguese, and was seen associating freely with the lower

⁸ *Ibidem*, p. 332 ff.; Marshall, *Christian Missions*, Vol. I, ch. 3.

classes, he and the religion he preached became objects of contempt. Fr. de Nobili noted all this and realized that if Christianity was to be successful among these people it must be presented in a different manner.

His Sacrifice.—De Nobili resolved to become a Hindu in order to save the Hindus. His superiors, the Archbishop of Cranganore, and the Provincial of Malabar sanctioned and encouraged his resolution. De Nobili entered Madura dressed as a Hindu ascetic. He declared to the Hindus that he was not a *Prangui* but a rajah, which designated a noble of the very highest rank. Later he called himself a Brahman, since this suited his purposes better. The rajahs formed the second of the three highest castes, namely, the military caste, whereas the intellectual caste was composed exclusively of Brahmans who held full sway over the spiritual affairs of the people. De Nobili further announced himself as a *Saniassy*, that is, a penitent who had renounced the world. With the help of a renowned Brahman teacher de Nobili soon mastered the sacred language of the Hindus, namely Sanskrit. This language was used exclusively by the Brahmans as a sort of an ecclesiastical language, similar to Latin nowadays, and the lower classes did not understand it. Obtaining a poor and small cabin, de Nobili shut himself off from the world, admitting to his society none but Brahmans. His food consisted of rice, bitter herbs and water, and this he took but once a day. With the greatest reserve did he admit visitors, and then only after they had several times been refused. When once admitted, the interview was conducted according to the strictest Hindu etiquette.

Results.—Such conduct soon aroused curiosity and wonderful things were whispered about the great *Saniassy*. The proudest and most renowned doctors sought an interview with him. There took place long arguments on the unity of God, free will, transmigration of souls and like subjects. Philosophy had been a favorite study for eighteen centuries among the Brahmans, and they counted then

among their numbers many deep thinkers. But de Nobili was a match for the best of them. De Nobili's first convert was an esteemed Brahman of high rank and rare attainments, who was thoroughly acquainted with the philosophy of the Hindus. He demanded that the *Saniassy* prove his doctrines by refuting all the attacks he would make upon them. De Nobili accepted the challenge, and after a controversy of twenty days, the Brahman acknowledged himself conquered and consented to be baptized. He then became a disciple and brought many others to the Faith. De Nobili strictly enjoined on his converts to discard everything which savored of idolatry and superstition. He allowed them, however, to retain certain customs which, as he believed, had only a political or national reference.

Trial and Triumph.—De Nobili's labors were not always free of difficulties, for he had much to suffer from the fanaticism of the pagan priests. He was calumniated, imprisoned and even threatened with death, yet did not waver. Later on the king, after visiting him in person, became his protector, and his enemies left him unmolested. About this time the conversions had increased to such numbers that de Nobili was forced to apply to his superiors for an assistant, and Fr. Emmanuel Leitan was sent to help him.

Seeing how well his work progressed the good Father determined to leave Madura and penetrate farther into the interior; but at this juncture he was to sustain a cruel blow, a trial, which a heart less strong than his could not have borne. Fr. Fernandez, de Nobili's colleague and predecessor in the mission, would seemingly be the last one from whom de Nobili might expect trouble or opposition; but, be it that he was jealous of de Nobili's success in the very fields where he himself had failed, or be it from a mere misunderstanding of the missionary and his methods, Fernandez sent to the Provincial at Malabar and the General of the Society at Rome a long report of weighty

and formidable charges against de Nobili, accusing him of imposture, and attributing his great success to concessions to idolatry. He likewise denounced de Nobili as an innovator because he formed separate churches for the castes. Such charges, coming as they did from one of Fernandez' standing, achieved their purpose; for the Provincial at Malabar and the General of the Society severely reproved the missionary and warned him to change his methods immediately. Even Cardinal Bellarmine, his uncle, wrote to him expressing his grief at his conduct, and demanded an explanation. De Nobili was much grieved, but ably cleared himself of all the charges. Both the Archbishop of Goa and the Archbishop of Cranganore then solemnly approved of his conduct. De Nobili wrote to Rome a long treatise setting forth the history of his coming among the Brahmans and of the methods he used in winning them to Christianity. His apology was successful at Rome, and through the explanation of the Archbishop of Cranganore and the chief Inquisitors of Goa, he was exonerated from the accusations. Cardinal Bellarmine and the General of the Society both wrote to him expressing their satisfaction and encouraged him to continue in his good work. The Holy See itself was somewhat slower in its deliberations, and so, in the Apostolic Letter *Romanæ Sedis Antistes*, dated January 31, 1623, Gregory XV. permitted the use of the methods pursued by de Nobili, "until the Holy See would provide otherwise."

Concessions to the Natives.—De Nobili took pains to instruct his converts above all in charity, teaching them they must love also the pariahs. He did not, however, insist on their associating with those of the lower classes, for he well knew that such a thing would mean disgrace and ruin for the neophytes among their own class, although he succeeded in persuading his Brahmans to greet the Christian pariahs. De Nobili himself secretly ministered to pariahs and made many converts among them. There was another class of ascetics among the Hindus who

ranked somewhat lower than the Brahman *Saniassy*. They were called *Pandaram*, and treated freely with all castes without endangering their own standing. De Nobili, accordingly, with the approval of the Archbishop of Cranganore, divided his missionaries into two classes, those who, like himself, were to minister to the higher castes, and those who were to deal solely with the pariahs, and these latter were called *Pandaram*. Fr. Balthasar da Costa, in 1540, became the first *Pandaram*.

Faithful unto Death.—Fr. de Nobili now had three associates, and as the mission was in a flourishing condition, he decided to leave it and penetrate farther into Madura. In a short time he succeeded in spreading the Gospel throughout the whole of South India. His last field of labor was at Jaffnapatam in Ceylon, whence he retired in 1646. His health failing him, he took up his abode in Mylapore, and there died a holy death, January 16, 1656, in the eightieth year of his age.⁹

Special mention is due Fr. John Britto, one of the eminent men who followed the methods of de Nobili. His chief fields of labor were Marawa, Tanjore, Gingee and Mysore, where he is credited with performing miracles, especially healing the sick and wounded. This fact lent much influence to his teaching authority. Twice he endured the horrors of imprisonment and finally, on February 4, 1693, he was beheaded. He was beatified in 1853.

In the north, the Kingdom of the Great Mogul, the Jesuits had much to endure on account of the hostility of the Mohammedans since 1632. Jahangir (1605–1627), son of Akbar the Great (1542–1605), befriended the Catholics even more than Akbar himself. But his son and successor, Shah Jahan, acted otherwise. He set on foot a persecution against the Catholics and the Jesuit missionaries and destroyed the church at Lahore in 1632. The Fathers, however, still continued to labor in that mission district. Jahanara, daughter of Jahangir, died

⁹ Dahlmann, S. J., *Indische Fahrten*, Vol. II, p. 345.

in the Christian Faith and her brother Dara, heir to the throne, was converted before he died. After the year 1632 Agra remained the only station from which the missionaries ministered to the few Christians in Lahore, Kabul, Marwar, Ahmadabad and Udaipur, till about 1690, when a second mission post was founded at Delhi.

Jesuits among the Thomas Christians.—In the beginning of the seventeenth century the Jesuits continued their activities among the Thomas Christians under the direction of Fr. Roz, Archbishop of Cranganore. After his death, Stephen Britto became Archbishop. Soon after this the Archdeacon George assumed a hostile attitude towards him. He sent to the Holy See a list of accusations against the Jesuits, and in 1632 brought them before the King of Portugal. This state of affairs became more bitter after the death of Britto, when in 1641 P. Garzia became Archbishop of Cranganore. Thomas de Campo, successor of the Archdeacon George, carried the matter still farther by having himself sacrilegiously consecrated bishop by twelve priests, and usurping the spiritual direction of the Thomas Christians.

Carmelites among the Thomas Christians.—Those who had remained true to the Faith, tiring of this strife, appealed to the Holy See to replace the Jesuits by the Discalced Carmelites. In the interests of peace the Holy See acquiesced, and accordingly, in the year 1656, five Carmelites arrived at Malabar. In a short time they brought to Catholic Unity forty parishes of the Thomas Christians south of Malabar. In 1659 the Carmelite P. Joseph of St. Mary was appointed Bishop of Hieropolis and Apostolic Vicar of Malabar. Soon after this the Dutch conquered Couloan, Cranganore and Cochin, and banished all Catholic missionaries who were not natives. The apostolic vicar, too, was forced to leave Malabar. He left a few of his Carmelite brethren behind, and on January 31, 1663, consecrated as Bishop of Megara Alexander de Campo, a virtuous priest born in India of Syrian

parents, and placed him over the Thomas Christians. With the aid of the Carmelite missionaries Alexander ruled the diocese peacefully for twelve years. In 1677 Raphael de Figueredo Salvo, born in the land but of Portuguese origin, was chosen as coadjutor. Strife arose between him and Bishop Alexander, which gave rise to many disturbances and was a great obstacle to the conversion of the schismatical Thomas Christians.¹⁰

Carmelites in Goa.—The Carmelites came from Persia to Goa in 1610. Soon after they founded missions in various parts of Northern India. In 1650 they established a mission in Canara, where they labored with great success. In 1668 Bombay came into the possession of the English, who drove out the Franciscan and secular priests, and in their place called in the Discalced Carmelites. Bombay then became the central mission station. Towards the end of the seventeenth century, with the consent of the Propaganda, the Carmelites established missions in the Mogul Empire. In 1696 the Pope appointed the Carmelite, Fr. Peter, Apostolic Vicar of the Great Mogul, in Bejapur and Golconda. This vicariate, even after the death of Fr. Peter, was entrusted for a long time to the Carmelites.

Oratorians (Native Priests).—In the beginning of the seventeenth century a number of native priests of India banded together under the rule of St. Philip Neri. These Indian Oratorians took over the missions founded by the Jesuits in Bejapur and made many converts. In 1637 a missionary of this Congregation, Fr. Matthew de Castro, was appointed Apostolic Vicar in the Kingdom of the Great Mogul. After him came another Oratorian, Custodius de Pincho, as Vicar Apostolic of Mogul and Golconda. At Goa the same Congregation of Oratorians was introduced in 1682, which later on took over a mission in Ceylon.

¹⁰ Hahn, *op. c.*, p. 352 ff.

Theatines.—The Congregation of the Theatines came to Goa in 1639. From here Fr. Manco and Fr. Alvares pressed on to the Kingdom of Golconda and received permission from the king to preach the Gospel. In 1644 the Theatines were driven from Goa by a decree of the King of Portugal, because they were missionaries under the Propaganda and were subjects of the King of Spain. But by reason of their holy life they were held in great respect by the inhabitants, and through the intercession of the viceroy were again allowed to continue their activities in Goa. Furthermore they received permission to found a hospice in Lisbon. With this, all opposition on the part of the Portuguese Government ceased. Often, however, in the course of the seventeenth century these missions suffered from want of priests, and on this account the mission at Golconda was often interrupted, and some of the mission posts had to be given over to the Augustinians.

Augustinians.—The Augustinians gave many bishops to the Indian missions, among whom may be mentioned the great Meneges, Archbishop of Goa (1594-1610). It was due to his influence that the Augustinians came to the Portuguese Possessions in Bengal in 1599. In 1622 the Augustinians founded a college for young Brahmans at Goa. In the second half of the seventeenth century they had missionaries in Hyderabad and in the Kingdom of Golconda, where they took over some stations from the Theatines. Their chief mission field was to be Bengal, where Fr. Leonard da Graca in 1599 founded a mission station at Hugli near Calcutta. In 1632 Hugli was besieged by the Mongol ruler of Bengal, Cassam-Chain, and the Augustinians as well as the Portuguese were either put to death or taken captive to Agra, where they suffered many hardships. Some time later they were set free. The Portuguese rebuilt Hugli and the Augustinians returned to continue their work. After the Portuguese gave up Hugli, the missions of the Augustinians

declined, and in the latter part of the eighteenth century were restricted to Calcutta and Bandel.¹¹

Capuchins at Pondicherry.—In 1631 six Capuchins were sent to India by the famous Pere Joseph Du Tremblay and landed at Pondicherry, January 8, 1632. Here they found remnants of Christians, who had been such in name only. The missionaries in a short time made many conversions among them. The Capuchins had come to India with the Commercial Company of India, from whom they also received support. But scarcely two years passed when the Company was dissolved and the Friars were forced to leave India.

Again in 1671 the Capuchins were called to Pondicherry by the French "Company of India," who had established a factory here. But two years later the mission was again discontinued on account of the wars with the Dutch. Finally, January 15, 1674, the mission at Pondicherry was permanently established, and a little church in the fort was given to the Capuchins. Pondicherry belonged to the Diocese of Mylapore and the Capuchins subjected themselves to the bishop's jurisdiction without, however, acknowledging the Portuguese patronage. The missionaries were very successful in their labors among the Hindus and Thomas Christians or Malabarites. The congregation of the Malabarites was wholly converted by the Capuchins, and in 1686, the leader of this congregation built a church with his own money and handed it over to these missionaries. The "Apostle of the Malabarites" was the Capuchin, Spiritus of Tours, who came to Pondicherry in 1686, and who mastered the Tamil language and worked for many years among the Malabarites. In 1690 the Capuchins extended their labors to Alambarve, Carampuly, Marcane, Cuddalore, Manjacupum and Cadapamkam, south of Pallar; and from 1671 to 1688 were the only missionaries at Pondicherry and in these districts. In 1686 the Jesuits, who had been exiled

¹¹ Hahn, *op. c.*, p. 357.

from Siam, came to Pondicherry and worked side by side with the Capuchins till 1693, when the Dutch took Pondicherry and banished all missionaries. Six years later Pondicherry was restored to the French, and the three Capuchin missionaries, Frs. James, Lawrence, Spiritus, and a lay Brother, returned and laid the foundation of a flourishing Christian community, consisting of pariahs and Brahmans, rich and poor, Europeans and Hindus.¹²

Capuchins at Surat.—The Capuchin mission at Surat was established by Fr. Zeno of Beauge in 1640. The manner in which the Capuchins of this mission came to India is interesting. A certain youth named Don Matthews de Castro Malo, of the Canarese tribe and a Brahman by birth, had gone to Rome to prepare for the priesthood. He was ordained priest by Pope Urban VIII. in 1637, consecrated Bishop of Chrysopolis and appointed Vicar Apostolic of the Kingdoms of Golconda, Adelkhan and Bzapore. Before leaving Rome in 1639, Don Matthews asked for European missionaries, adding that they should be truly apostolic men and lovers of poverty. The Pope replied that he knew of no better men in this respect than the Capuchins. But the bishop asked for the Theatine Fathers, which request the Pope readily granted, ordering him at the same time to take with him to India a number of Capuchins from Syria and Palestine, to assist him in his work. When Don Matthews arrived at Palestine, the Capuchin Superior of the mission sent Frs. Peter of Piviers and Zeno of Beauge, and a lay Brother, Stephen of Castellerault with the bishop. They left Palestine in 1639 and arrived at Goa on November 26 of the same year. On their arrival the bishop, with the fickleness and instability of character so natural to the natives of India, left the Capuchins at Goa and started quickly for Adelkham. The Capuchins resolved that one of the Fathers return to Surat, where the governor had shown

¹² Rocco da Cesinale, O. M. Cap., *Storia delle Missioni dei Cappuccini*, Roma, 1873, pp. 322-328.

them much kindness; that Br. Stephen go to Europe and inform the superiors of all that happened; while Fr. Peter remained at Goa where the viceroy had kindly received them. Fr. Zeno immediately proceeded to Surat. Fr. Peter remained at Goa and soon became an object of suspicion and jealousy to the Portuguese, because he had not come to India with a license from the Portuguese Government. Soon after he was forced to embark for Europe. Later on Fr. Peter returned to Surat.

Fr. Zeno, the founder of the mission at Surat, soon won the affection and the esteem of the governor, and of the commanders of the English and Dutch forts. In 1651 he went to Goa to obtain the release of Fr. Ephrem of Nevers, who had been arrested and held for the Inquisition on false charges. Not being able to accomplish anything at Goa, he went to Madras. In 1652 Frs. Mary of Orleans and Ambrose of Preuilly came to Surat. Fr. Ambrose had come from Persia to Goa in behalf of Fr. Ephrem. He now took charge of the Surat mission while Fr. Zeno remained at Madras. Fr. Ambrose was very highly esteemed by the governor. When in 1659 the Dutch won signal victories over the Portuguese, he interceded with the Dutch commander and effected an exchange of prisoners. His many acts of charity, especially in redeeming slaves and rescuing Christian girls, excited the bitter hatred of the Mohammedans. He labored with much fruit until his death in 1675. When in 1664 Sivayi took the Mogul part of Surat by surprise, the church and house of the Capuchins were spared by special order of Sivayi.

While the French Capuchins at Surat were quietly discharging their duties, some of the Portuguese Jesuit Fathers of Goa arrived and settled at Surat (about 1670). For several years they tried to put this mission under the Portuguese patronage and the jurisdiction of the Archbishop of Goa, though in fact it was subject to the Vicar Apostolic of the Great Mogul appointed by the

Propaganda. Failing in their endeavors the Jesuits left the mission (1680). In 1693 some French Jesuits landed at Surat, and immediately began exercising parochial duties in the city without asking permission of Fr. Ives, who had been appointed vicar-general by the Bishop of Hieropolis. The vicar-general sent a report to Rome, and the Holy See issued a decree, dated April 28, 1698, which among other things stated that the Jesuits had no right to establish a new mission at Surat without special privilege from Rome. The Jesuits then departed from Surat (about 1700), leaving the mission to its first occupants, the Capuchins.¹³

The Capuchins at Madras.—Fr. Ephrem, who had come from Palestine to Surat in 1640, founded the mission at Madras. Having received orders to proceed to Pegu or Achin, he left Surat in 1641. At Pegu, the native Christians to the number of two thousand had been kept prisoners by the king of that place. They had applied to the Archbishop of Goa to send them a priest, "a true missionary who does not care for money nor seek his own interest." After fifty days' journey of hardships and perils, Fr. Ephrem arrived at Bhagnagar, the capital of the Kingdom of Golconda, where he was accorded a royal reception and soon won the esteem of all by his knowledge of the Arabic and Persian tongues and his expositions of religious and scientific questions. Arriving at Madras he was cordially received by the Christians who besought him to stay and attend their spiritual wants, but he explained to them that he must go on to Pegu. Thereupon eighteen of the principal Catholics made a request which they presented to the English Governor of Fort St. George, entreating him to forbid Fr. Ephrem to depart. They complained that they were like animals in their religion and that the priests of San Thome under whose spiritual direction they were, sought only their own interests. The English Governor approved of this petition, for it was

¹³ *Franciscan Annals of India*, Agra, 1910, Vol. 1 (passim).

distasteful to the English to have the Portuguese priests of San Thome coming into their territory. The governor accordingly invited Fr. Ephrem to remain at Madras. Fr. Ephrem finally consented and the governor ordered a church built for him (June 8, 1642). Fr. Ephrem wrote to Rome stating that there was a more abundant harvest of souls at Madras than at Pegu. In due time the Pope formally established the Capuchin mission at Madras.

Portuguese Plot against Fr. Ephrem.—The Portuguese Government had already put many obstacles in the way to frustrate the action of Rome, and the vicar apostolic and missionaries sent out by the Propaganda had to undergo many vexations on the part of the Portuguese. They saw with an evil eye the success of Fr. Ephrem, who attracted such large numbers of their flock to Madras, and therefore resolved upon his ruin. False accusations were brought against him and they tried by various means to ensnare him. Fr. Ephrem was one day called upon to mediate in a quarrel purposely picked between the English and the Portuguese, and no sooner had he entered San Thome, than he was seized by the officers of the Inquisition, placed in a ship and at once taken to Goa, where he was handed over to the Inquisition to be burned. He was the first victim in the long line of confessors who suffered for the same cause of upholding papal prerogative against Portuguese aggression.

The Inquisition.—There were four tribunals of the Inquisition in the Portuguese Dominions, three in Portugal itself and one in Goa. These were all sovereign tribunals from which there was no appeal. The Inquisitors were nominated and confirmed by the Pope. In Goa the Grand Inquisitor was more respected than the archbishop or even the viceroy. His authority extended over all the laity and clergy, except the archbishop, his vicar and the viceroy, and even these could be thrown into prison on receiving orders from Lisbon. There were two

Inquisitors at Goa, the Grand Inquisitor, who was always a secular priest, and the Second Inquisitor, a member of the Order of St. Dominic. The Inquisition considered two or three witnesses sufficient to imprison a man, yet it never contented itself with less than seven to condemn him. The Holy Office imposed only ecclesiastical punishments, such as excommunication, whereas the government meted out the civil punishment.

It was before this Inquisition that Fr. Ephrem was brought (1649). Fr. Zeno, Fr. Ephrem's former companion, came to Goa to help him. Unable to accomplish anything at Goa, he went directly to Madras, where he discovered the treachery which had been practiced on Fr. Ephrem. He resolved to get to the bottom of it. He confided his plans to the captain of the Fort, who, like his soldiers, was much angered at the outrage committed against Fr. Ephrem. With the aid of thirty soldiers the Governor of San Thome was ambushed and carried to the Capuchin Convent at Madras, where he was kept prisoner until he promised to effect the release of Fr. Ephrem. Soon after this the governor escaped. Meanwhile the imprisonment of Fr. Ephrem caused a sensation in Europe. His brother, M. de Chateaux des Bois, complained to the King of Portugal, who ordered the immediate release of Fr. Ephrem. The Pope also threatened the clergy of Goa with excommunication, but all this was to no avail, and Fr. Ephrem had to thank none but the King of Golconda for his liberation. The king who was at war with the Rajah of the Province of the Carnatic, had his army close to San Thome, and sent his troops with orders to lay siege to San Thome and kill all the inhabitants if the governor would not immediately release Fr. Ephrem. This measure finally brought about his release in 1652. After fifteen days spent at Goa, Fr. Ephrem passed on to Madras.

Fr. Zeno had been laboring at Madras in Fr. Ephrem's place since 1650. In 1663 Mgr. Pallu, Bishop of Helio-

polis and Vicar Apostolic of China came to Madras and administered confirmation to 3,000 persons, among whom was the wife of the English Governor. At this time the number of Catholics had increased considerably, chiefly owing to the fact that the King of Golconda had captured the town of San Thome in 1662 when nearly all the Catholics left the place to reside at Madras. Catholics flocked to Madras from many other places even as far off as Cochin, which had been captured by the Dutch. About this time the Capuchins opened a school at Madras, where Catholic children were educated in the Portuguese, Indian and Malabari languages. In 1664 Fr. Zeno was sent as chaplain to the troops into the interior by the Agent of the English Company. On July 1, 1672, the French took San Thome by storm. In 1674 it was surrendered to the Dutch, who were soon forced to give it over to the Nawab. During these turbulent times the Portuguese sought refuge at Madras, and among them the Bishop of San Thome. Thirty years had passed away since Fr. Ephrem's arrival at Madras before he succeeded in procuring a church which answered his needs. It was only in 1675 that a handsome Catholic church was opened for service. In 1693 Fr. Zeno died and soon after, Ephrem, and new missionaries continued the work.¹⁴

¹⁴ Rocco da Cesinale, O. M. Cap., *op. c.*, pp. 302-322.

CHAPTER III

MODERN MISSIONS (*Continued*)

1700–1886

TRUE to the ideals which had led them to the mission land of India, the majority of the Religious Orders spoken of in the preceding chapters continued energetically to carry on their heroic labor of preaching the Gospel not only to the pagans, but also to the Christians already in the fold of Christ.

The Capuchins at Surat.—Under the jurisdiction of the Discalced Carmelites, to whom the government of the Vicariate of the Great Mogul had been entrusted (1696), the Capuchins continued their labors in Surat during the eighteenth century uninterruptedly till 1764, when its administration was given to the Carmelites. By the year 1818 the last of the Capuchins had left Surat.

The Capuchins at Madras.—The lot of the Capuchins at Madras was fraught with many difficulties. Aside from the frequent collisions between the Portuguese and English authorities regarding the jurisdiction of the missionaries and their flock, much inconvenience had to be suffered in order to compete successfully with the Protestants, who had been admitted into the same field. When, in the war of 1744 between France and England, the French took the city of Madras, the Capuchins and their Christians were accused of treason, and as a result the Fathers were deprived of their property and ordered to quit the city. Some years later, however, they were granted an indemnity for some of their property and were permitted to return to Madras.

New Mission of Tibet and Nepal.—The cradle of Capuchin missionary endeavor in Northern India was the so-called Tibet-Nepal mission. This mission came into existence in 1703 when the Sacred Congregation of Propaganda called upon the Capuchin Friars of the Italian Province of the Marches to undertake the evangelization of the Kingdom of Tibet. In answer to this appeal six Friars set out from Rome in 1704 and after a long journey landed at Chandernagore in French Bengal in 1706. Here they established a station, and leaving two of their number to care for it, pushed forward to Patna, in the Kingdom of Behar, where they also founded a mission post. They departed from Patna, January 11, 1707, and the following month found them at Badgao, in the Kingdom of Nepal. Without stopping long here the Friars resumed their journey towards Lhasa, the capital of Tibet, their ultimate destination. On the 19th of June 1707 they arrived at Lhasa and were well received both by the king and the people.

In the ensuing years the Capuchins labored in this field successfully till 1712 when, owing to the want of means for their sustenance, they were reduced to starvation, and, much to their regret, were forced to abandon Lhasa. They also withdrew from Nepal and concentrated their forces at Patna. Here they set about making preparations for another attempt to evangelize Tibet and Nepal, which, in spite of the hardships they entailed, had borne promise of a large harvest. Aided by the recommendation of the Bishop of Mylapore, the Capuchins appealed to Rome for further means of support. The Propaganda hearkened to this appeal and in 1714 twelve new missionaries left the Eternal City for the Tibet mission with the assurance of a permanent comfortable allowance from the Propaganda and with a large personal donation from Pope Clement XI. In 1715 the new mission band advanced into Nepal, where the majority of the missionaries remained for a time. Three out of the twelve, among them

the later renowned Fr. Francesco Orazio della Pennabilli, proceeded to Lhasa (1716). Here they encountered the Jesuit missionary, Fr. Desideri, who had reached the capital of Tibet in 1716, a few months earlier than the Capuchins. This Jesuit Father remained in Tibet till 1721. His presence at Lhasa led to some discussion between the Jesuits and the Capuchins, the former claiming as their own the Tibetan mission as part of their Agra mission, a claim to which of course the latter were by no means willing to accede, since they had been sent directly by the Pope himself. The matter was referred to Rome, and in 1732 was finally decided in favor of the Capuchins.¹

Although the work of the Capuchins was progressing at Lhasa, nevertheless many obstacles stood in their way. Chief among these was the violent strife between the civil and religious elements of the people. During this period of unrest the position of the missionaries became precarious. It was undoubtedly due to this that the Friars made an effort to secure a foothold elsewhere in Tibet, where, in case of necessity, they could have refuge. They therefore opened a station at Drog-ne (1718), in the Tibetan Province of Takpo south of Lhasa, which place they had visited some years previously. After several years the quarrel was ended, and due to their literary ability and their knowledge of medicine remarkable successes were scored in the mission.

By the year 1732 the number of the missionaries in Lhasa was reduced to two, and these found themselves on the verge of starvation. As a result the Tibetan mission was once more abandoned for some time.

Nepal.—For some two years the labors of the Capuchins bore abundant fruit in Nepal, and particularly at the capital, Katmandu. A charter was granted them which allowed them to preach and to reside in the capital; moreover a royal manifesto was issued in 1735, which gave

¹ Rev. Fr. Felix Finck, O. M. Cap., *Franciscan Annals of India*, Agra, 1915, Vol. VI, p. 96.

liberty of conscience to the king's subjects to embrace Christianity. At this time the personnel of the whole Tibetan-Nepalese mission numbered three missionaries, two of whom were engaged in Kadmandu, Nepal and one at Patna in India. When this fact was communicated to the Procurator-General in Rome three more missionaries were sent out.

End of Tibet Mission.—In 1738 ten more Capuchins left Rome and eventually reached Lhasa in 1741. In 1742 a bitter persecution instigated by the Chinese government officials broke out against the newly converted Christians. Although the Friars were not molested, their influence began to wane, so that, seeing profitable work totally precluded, they decided to abandon their cherished mission in Tibet. In April 1745 they crossed the frontier into Nepal, and while some remained in the different stations of Nepal, others found refuge in Bettiah.

End of Nepal Mission.—At Nepal the activity of the Capuchins continued to spread. Simultaneously they established three convents in each of the three cities of Katmandu, Bhatgaon and Patan. In order to gain access to the people they exercised the profession of medicine. In this way ample opportunity was found to baptize infants who had fallen seriously ill. Notwithstanding the early promise of this field, its success, due to the continuous wars with which Nepal was afflicted, was not to be permanent. When, in 1769, Nepal was taken by the Ghurkas, the mission was suppressed. The missionaries gathered together the Christians who were able to escape and fled with them to Churee, north of Bettiah, on British territory, thus forming the first native colony of Christians in Northern India.² From this time Nepal has been closed to all missionary endeavor, and the Capuchins have the distinction of having established churches and convents in what is now the "forbidden land" of Nepal; they were the first and last missionaries in this kingdom.

² *Analecta Capuccinorum*, Romæ, Vol. XXI, 1905, p. 112.

To-day no Europeans, except British agents, are permitted to reside there.

Patna.—The mission of Patna has continued in existence to the present day. Few details are known of the labors of the Friars, for the reason that the registers were destroyed by the rebels in the war of 1763. Upon the arrival of Fr. Joseph of Rovato, Prefect of the Nepal mission, in 1769, plans were made for the building of a cathedral. In 1772 the corner stone was laid, and the building was completed in 1779. This cathedral exists even at the present time. From 1845 to 1886 Patna was the center of an apostolic prefecture, when it was incorporated into the newly erected Diocese of Allahabad.

Bettiah.—When the Capuchin missionaries departed from Tibet (1745), Fr. Joseph, Count of Bernini, born at Garignano, made his way to Bettiah where he met with a cordial reception from the rajah. In gratitude to this missionary for restoring the health of the queen some years before, the ruler offered an asylum to the Capuchins, and petitioned the Holy See to establish a permanent mission in his dominions. After a literary and apostolic career of twenty-two years Fr. Joseph died in 1761. Up to the present day he is esteemed as a saint by the Christians at Bettiah. After the suppression of the Nepalese mission the fugitives betook themselves to Bettiah, but shortly after settled at Churee. These Christians still speak the Nepalese language.

Theatine Fathers.—The beginning of the eighteenth century also found the Theatine Fathers, under the protection of the English Government, spreading the Gospel in India. Their unfailing energy met with success especially at Cuddalore in the Carnatic Province.

Carmelite Fathers.—With the assistance of the English Government, the Discalced Carmelites continued their activity in India during the eighteenth century. Owing to their appointment to exercise jurisdiction in the Vicariate of Malabar not only over the Thomas Christians

but also over the subjects of the English and Dutch Governments, a conflict arose between the authorities at Rome and the Portuguese Government. As shall be seen later the Portuguese looked upon this movement as an infringement upon their ancient right of patronage. In consideration of these continual remonstrances Pope Clement XI. restricted the jurisdiction of the Carmelites to the territory in which Portugal's bishops were permanently hindered in their work. But Portugal was not appeased and did not hesitate to give evidence in many ways of her displeasure.

In the Vicariate Apostolic of Malabar the Carmelites established stations at Verapoly, Cettiai and Sattaraccerri, three miles from Cochin. When the Goanese clergy were expelled from Bombay by the English (1720), this mission was also entrusted to the Carmelites. Upon their refusal to take the oath of allegiance to the Padroado authorities, they were expelled from the Vicariate of the Great Mogul in 1707, which had been entrusted to them in 1696.

Augustinians, Dominicans and Franciscans.—The Augustinians, Dominicans and Franciscans were not so active in India during the eighteenth century as in the preceding period. Credit, however, must be accorded the Augustinians in Bengal, who, laboring against great odds, succeeded in recruiting a goodly number of priests for the missions.

Ceylon.—Under the administration of the Portuguese who, in the beginning of the sixteenth century, became the political masters of Jaffna and the whole coast land of Ceylon, the Catholic Religion enjoyed full liberty until 1658 when the Dutch gained the ascendancy and opened a fierce persecution against the Church. At this time there were from forty to fifty priests on the island belonging to the three Orders of the Dominicans, Franciscans and Jesuits. The Dutch expelled the missionaries, and either destroyed their churches or converted them

into Protestant places of worship. An edict was issued which threatened with death all who in any way assisted the missionaries. In 1715 Catholics were forbidden to conduct any public worship. Parents were compelled to have their children baptized by Protestant ministers, and to send them to their schools and churches. Protestantism having in this way been introduced by force into Ceylon, its adherents in Jaffna alone counted 150,000.

Native Oratorians.—In the midst of this sad state of affairs, Fr. Joseph Vaz of the Oratory of St. Philip Neri, and a native Indian, came to the rescue of the oppressed Catholics of Ceylon in 1686. Under the guise of a beggar he carried on the apostolic work with such splendid results that his superior decided to send ten other priests of the same Congregation to lend him assistance (1699). January 16, 1711 marks the death of Fr. Joseph Vaz at Kandy. In 1717, while the persecution still raged, there were 70,000 Catholics on the island. Towards the end of their reign over Ceylon, the Dutch restored to the Catholics freedom of worship, not, however, without some restrictions.

In 1796 the English succeeded to the government of Ceylon, and in 1806 all the proscriptions made by the Dutch were cancelled. Immediately the number of Protestants decreased. The majority of those who were Protestant only in appearance returned either to the Catholic Religion, or to paganism. The number of Catholics, on the other hand, in 1830, had already reached the 150,000 mark.

Burma and the Barnabites.—Burma originally consisted of the independent Kingdoms of Burma, Arakan, Ava and Pegu. The actual work of evangelizing the heathen of Burma began under Pope Innocent XIII, who, in 1720, entrusted the field to the Barnabite Fathers. With much difficulty these missionaries finally succeeded in obtaining permission to preach the Gospel of Christ unhindered in this field. In 1745 a persecution almost

completely destroyed this mission. In 1777 it was reorganized, but twenty years later was laid in ruins. Finally in 1830 it was resuscitated.

Jesuits at Madura.—The Jesuits continued their activities in the eighteenth century with a success equal to their unceasing efforts. Not only did they support the stations and institutions of learning established in Goa and other places during the seventeenth century, but also extended their influence by the foundation of many other stations. This was particularly the case in Madura. This mission, which comprised the Kingdoms of Madura, Tanjore, Marawa and Gingi, counted at the beginning of the eighteenth century 150,000 Christians, with eleven resident and eight missionary priests. In order to care adequately for the needs of the Christians the Jesuits were compelled to relinquish hold on their institutions for the training of *Pandaram* missionaries, and to put the priests into the field of actual missionary work as Brahman *Saniassy*.

Important figures of this time were Fr. Bouchet, who after a successful career of eight years at Madura, became Superior of the Carnatic mission in 1703, and Fr. Francis Laynez, who after the martyrdom of Fr. John de Britto, labored heroically in Marawa, and was later appointed Superior of Madura, and Bishop of Mylapore. The latter died in 1712.

Jesuits at Mysore.—Another successful field of the Jesuits was the mission of Mysore, established in the middle of the seventeenth century. In 1710 this mission possessed six stations with resident priests. Persecution was frequently the lot of these missionaries.

Mission of Tanjore.—This mission was also the scene of bitter persecution in the eighteenth century. The Christian communities of Tanjore were attended by the Jesuit Fathers of Madura. Among those who underwent severe trials at the hands of the fanatic rulers were Fr. Joseph Carvalho and Fr. Charles Michael Bartoldus.

Mission of Pondicherry.—The important mission of

Pondicherry, founded in the seventeenth century, continued to flourish in the hands of the Capuchins and the Jesuits. In 1699 a division was made in which the Capuchins were given charge of the French and the Portuguese, and the Jesuits received the heathen missions. Besides a college in which Latin, philosophy and theology were taught, the Jesuits established a splendid naval school in 1713.

Fr. Joseph Beschi.—One of the most prominent Jesuit missionaries of the eighteenth century was Fr. Joseph Beschi, famous not only for his apostolic zeal in meeting the needs of his flock, but above all for his literary attainments. Fr. Beschi was active chiefly in Trichinopoly where, during the reign of a Mongolian Nabob, he was appointed to an important political position. The last few years of his life were spent at Manapar on the Fishery Coast. He died about 1746.³

The Malabar Rite Dispute.—The work of the Jesuits in India in the beginning of the eighteenth century again became the subject of the controversy concerning the Malabar Rites. The old contention which had been at rest for nearly a century was reopened with redoubled violence. It came about in this wise. A number of French had settled at Pondicherry, and the Capuchins, besides having charge of their spiritual welfare since 1671, also conducted missions for the conversion of the heathen. Their success, however, consisted chiefly in converting members of the lower classes. The Bishop of Mylapore or San Thome, hoping to produce more efficient results, decided in 1699 to transfer the heathen mission to the Jesuits of the Carnatic, and restricted the Capuchins to ministering to the French and Portuguese settlers. This naturally proved unfavorable to the Capuchins. So in 1703 they lodged a complaint at Rome against the division made by the bishop, and at the same time renewed the old accusa-

³ Dr. Heinrich Hahn, *Geschichte der katholischen Missionen*, Koeln, Vol. II, 1858, p. 363 ff.

tions which had been brought against de Nobili. In regard to the division Rome supported the bishop. In regard to the charges made against the Jesuits, Rome took a different step.

The former trouble was not yet forgotten, and so Pope Clement XI. decided to obtain first hand information before acting. Accordingly on November 6, 1703, he sent Charles Tournon, Patriarch of Antioch, as *legatus a latere*, to visit the missions of India and China. Arriving at Pondicherry, he found that he could not get passage to China just then, and was detained for eight months. Here he conducted an investigation of the charges made against the Jesuits. The manner in which he made his examination has long been a matter of discussion. Some have attributed the Legate's judgment of the difficulties to the prejudiced information given him by the Capuchins.⁴

In his decree to the Jesuits,⁵ Tournon says that he was prevented by ill health from visiting the interior. What he was unable to do personally, he declares, was supplied by the Jesuit Fathers, Venantius Bouchet, Superior of the Carnatic, and Charles Michael Bartoldus, a missionary of Madura. Upon the information obtained from these men, he furthermore writes, he issued this decree of sixteen articles, in which he condemns the Jesuits for allowing their neophytes to retain their former customs and practices, and forbade them under pain of severe censures to continue in their methods. The decree was dated June 23, 1704, but, whether by accident or by design, it was made known to the Superior of the Jesuits on July 8, just three days before the Legate departed from Pondicherry. In this short time the Jesuits endeavored to explain their position, and what the consequences would be

⁴ Thomas J. Campbell, S. J., *The Jesuits, 1534-1921*, New York, 1921, pp. 260, 292; Marshall, *Christian Missions*, New York, Vol. I, p. 226 ff.

⁵ *Collectanea S. Congregationis De Propaganda Fide*. Romæ, 1893, pp. 715-718.

if the decree were carried out. They pointed out that it would mean the ruin of their missions. Tournon was finally persuaded to recall the threat of censures and temporarily to suspend that part of the decree which prohibited the missionaries to minister to the pariahs. The matter was referred to Rome. Clement XI. with the Congregation of the Holy Office confirmed the decree of his Legate, January 7, 1706, ordering that it should be put in force until the Holy See saw fit to provide otherwise. His successor, Benedict XIII., went a step farther and enjoined the observance of the decree on the bishops and missionaries of Madura, Mysore and the Carnatic, December 12, 1727.

When Clement XII. ascended the papal throne he ordered an entirely new investigation of the question. In four meetings, held from January 21 to September 6, 1733, every article of Tournon's decree was discussed. Some minor points were mitigated. In one article in which the practice of wearing a certain tally bearing an image of the idol Pulleyar was condemned, the Pope acknowledged that the missionaries had denied this charge.⁶

After Benedict XIV. had ascended the throne, the Jesuits once more appealed to Rome and sought anew to have this trying matter solved in their favor. The proposal of this Pope was to form a band of missionaries to minister to the pariahs alone. This was similar to the arrangement of de Nobili, who divided his missionaries into two classes, Brahman and *Pandaram*. All other points of the Constitution of Clement XII. were sustained. So in the Constitution *Omnium Sollicitudinum*, of September 12, 1744, the question of the Malabar Rites was finally settled, upholding Tournon on all important points.⁷

Suppression of the Jesuits.—After the final settlement of the dispute concerning the Malabar Rites the work of the missionaries in India became more unified, and al-

⁶ *Ibidem*, pp. 721-725.

⁷ *Ibidem*, pp. 714-734.

though the Jesuits lost an effective means of making conversions, still the missions entrusted to them would have enjoyed further progress, had not another event taken place which rendered impossible the continuation of their labors. In 1759 the Jesuits were first suppressed in Portugal and her Possessions, in 1762 in the French Possessions, and finally Pope Clement XIV., in 1773, issued the Brief which suppressed the entire Society. In the colonies independent of Portuguese Rule the twenty-one Jesuits who had remained were forced to abandon the field owing to the withdrawal of all support from Portugal. At the time of this catastrophe the Jesuits had charge of twenty-four colleges, boarding schools and seminaries in India. In 1750 the number of Catholics in all the Jesuit missions of Southern India was about 290,000, and in the other parts of India not quite 10,000. Accordingly, at the time of their suppression the Jesuits were caring for about 300,000 Catholics, about one-third of the total Catholic population of India, which in 1750 amounted to not more than one million.⁸

Activity of the Carmelites in Former Jesuit Missions.—After the banishment of the Jesuits from the Portuguese Possessions in 1759 and the consequent necessity of abandoning the other missions in their charge, new forces entered the field and filled the vacancies. The Carmelites of Bombay accepted the missions of Agra and those in the neighboring provinces. By 1761 they had gradually taken over all the Jesuit missions in Northern India. The southern Jesuit missions of Madura, of the Carnatic and Mysore which were likewise entrusted to the Carmelites in 1773, passed to the Capuchins in 1781⁹ and some time later, about the year 1810, into the hands of the Priests of the Society for Foreign Missions of Paris, who are still active in this field.

Capuchins in Hindostan.—Little is known of the work

⁸ *Dic katholischen Missionen*, Freiburg, Vol. L, 1921–1922, p. 192.

⁹ *Bullarium Capuccinorum*, Oeniponte, Vol. IX, 1884, p. 151.

of the Carmelites in Northern India from 1759 to 1784, when the missions were taken in hand by the Capuchins of the Tibetan mission. By a decree of the Sacred Congregation of May 17, 1784, the northern part of the Vicariate of Bombay was separated and entrusted to the Capuchins. This new territory and the old Capuchin missions in the Kingdoms of Behar and Bettiah were formed into the so-called "Tibet-Hindostan Mission." It received its first vicar apostolic in 1820 in the person of the Rt. Rev. Ludovic Micara, O. M. Cap., the future Cardinal.

Persecution.—The clouds of misfortune were still gathering over India and one storm after another broke over this stricken mission field. In a bloody persecution of the Christians in Southern India by the Sultan of Mysore, Tippu Sahib (1781-1799), over 100,000 faithful forfeited their lives, 40,000 were induced to apostatize, and in the short space of one year 30,000 were delivered over to the Mohammedans as slaves.

The French Revolution.—As a result of the outbreak of the French Revolution and the warfare which ensued against the Church, India was again deprived of one of her chief means of support. Besides this the supply of missionaries from Europe was also cut off. An attempt was made to multiply the vocations of native priests by establishing a college for their training at Pondicherry, but this small supply was not sufficient to fill the need.

Status at End of Eighteenth Century.—The severe storms which swept over India were disastrous in their effects. Owing to the expulsion of European missionaries and the Portuguese Schism, which shall be treated later on, the southern part of India with the exclusion of the French and British Possessions was almost entirely in the hands of the native Indo-Portuguese clergy. Parishes with native priests were established by the Portuguese Government from the mouth of the Indus to Cape Camorin, and from Cape Camorin to the Ganges. In many

places, however, these priests had fallen from the ideal of their vocation and sadly neglected their duties. Bishoprics, hitherto filled by Portugal, were often left vacant. In this way some of the dioceses in India were left vacant for as long as a half century, in spite of the fact that according to previous arrangements the Portuguese Crown was to fill every vacant see within a year. Nevertheless the Catholic Church in India held its own, nay, even increased slightly from 1760 to 1860, in spite of the Portuguese Schism, the suppression of the Jesuit Order, the French Revolution, the scarcity of European missionaries, and the sporadic defections to Protestantism. The great reduction of the number of Catholics toward the end of the eighteenth century is a pure myth of long standing.¹⁰

Portuguese Schism.—We shall now speak of the deplorable blow dealt the Church in India by a Power which in former times had done her such untold good. In the period marked by St. Francis Xavier and his followers the Portuguese had lent abundant assistance in the opening of new fields, in the erection of schools and colleges, in the establishment of a seminary for educating a native clergy, and were therefore in a large degree instrumental in achieving the numerous conversions that were made.

The Right of Patronage.—In grateful acknowledgment of the munificence of the kings of Portugal towards the missions, the popes granted the State exceptional privileges. Leo X. granted Portugal in 1514 the right of patronage or the Padroado over the Church in all the territory acquired in Asia, Africa and America, at the same time enjoining upon the government the duty of supplying a sufficient number of missionaries and of providing for the Church in these parts. Furthermore, Paul IV. in 1557 elevated Goa to an Archbishopric with a jurisdiction over the Suffragan Sees of Macao, Funay in Japan, and Mylapore, at the same time making it the Primate See of the Orient.

¹⁰ *Die katholischen Missionen*, Freiburg, Vol. L, 1922, p. 192 ff.

Rome Offers Assistance.—When, however, the tide of Portugal's missionary activity had reached its climax about the year 1600, and the time following was marked by a notable decline, the Holy See recognized Portugal's inability to provide any longer for the Church under her patronage and determined to care independently for the spread of the Gospel in these regions. In 1637 the Pope limited the jurisdiction of Goa by appointing vicars apostolic under the Propaganda, the first at Deccan, afterwards the Vicariate Apostolic of the Great Mogul, and the Vicariate Apostolic of Bombay. The right to send missionaries to the East was also restricted to Portuguese political possessions. China and Japan were opened to the Mendicant Orders and later to all the missionaries of the West. However, it happened that where the vicars apostolic and the missionaries under the Propaganda came into contact with the Portuguese clergy there arose a conflict regarding jurisdiction.

Threats from Rome.—The continual warfare against the Pope's representatives soon reached a climax. In 1673 Pope Clement X. threatened the insubordinate clergy with excommunication. But to no avail. The Archbishop of Goa had even begun propaganda in the territory of the vicars apostolic in order to win the people to his cause. How many won the crown of martyrdom at the hands of those who professed to be doing God's work has not been recorded in the annals of Indian history. But the Rt. Rev. Anastasius Hartmann, O. M. Cap., tells us of the death of the Papal Legate, Cardinal Tournon, who was subjected to such harsh treatment by the Portuguese that he died a martyr to his Faith at Macao in 1710.¹¹ "His blood cries to you," were the prophetic words the Pope addressed to the King of Portugal upon this event.

Church Left to Decay by Portugal.—As Portugal con-

¹¹ Adrian Imhof and Adelhelm Jann, O. M. Cap., *Anastasius Hartmann*, Luzern, 1903, p. 153.

tinued to lose her territory to the Dutch and English, she became too enfeebled to exercise her right of patronage. But her attitude was not to be changed. Not satisfied until the influence of Rome would be entirely wiped out in her possessions, she withdrew all material subvention of her former dioceses and even forbade the civil authorities to lend any assistance in this respect.

Pope Again Interferes.—During the period of the French Revolution the popes directed their attention to affairs in Europe to such an extent that the condition of India was practically overlooked. Only with the election of Gregory XVI., who had previously filled the office of Cardinal Prefect of the Propaganda and was therefore thoroughly acquainted with the situation in India, was a real improvement brought about. In 1832 Pope Gregory addressed an appeal to the King of Portugal to fill the vacant sees under his patronage, or to renounce the Padroado. Towards the end of 1833 the Congregation of the Propaganda empowered the Apostolic Vicar of Malabar and the Superior of the Mission of Pondicherry to exercise jurisdiction over the territory east of the Ghats, between the Malabar and Coromandel Coasts. In 1834 the Apostolic Vicariates of Bengal and Madras were established. Furthermore in 1834 Ceylon was created a vicariate apostolic and withdrawn from the control of Cochin. Consistent with their traditions of the two previous centuries the clergy of Goa rose up in formal protest. Independent of any permission of the Pope, the Court of Lisbon elevated an Augustinian to the dignity of Bishop of Mylapore and appointed a Benedictine to the Archbishopric of Goa.

Hopes for the Future.—Simultaneous with these turbulent conditions in India the state of the Church in Europe began to improve. A new period of religious fervor was inaugurated. Once more the old Religious Orders began to flourish and new bands of missionaries were organized. Fresh expeditions set out for India and strenuous efforts

were made to reinstate the spirit of old. In 1836 the Vicariate Apostolic of Madura was established and entrusted to the Jesuits in the face of strong opposition on the part of the Portuguese clergy.

Goa's Jurisdiction Again Limited.—But Pope Gregory was bent upon putting an end to Portugal's tyranny. Therefore on April 24, 1838, he issued the famous Brief *Multa paeclare*, provisionally withdrawing the Goanese jurisdiction from the three suffragan Sees of Cochin, Cranganore and Mylapore, and assigning them to the three nearest vicars apostolic.

Goanese Schism.—By virtue of this measure the Diocese of Cranganore and a part of the Diocese of Cochin bowed submission to the Apostolic Vicar of Malabar. The Archdiocese of Goa and the Diocese of Mylapore, however, continued in their antagonism towards Rome. Immediately an attempt was made to prove the document as invalid or at least spurious. Priests were threatened with suspension, and, in cases where they had possessions in Goa, with confiscation of their property, if they bowed to the ordinance of the Pope.

Portugal's Hypocrisy.—After the death of the Benedictine Carvalho in 1839, who at the instigation of Portugal had usurped the jurisdiction of Goa, there was no longer a bishop in India who represented the Schism. Fearing that in this way her cause would be defeated, Portugal offered to be reconciled to Rome, and proposed the appointment of Joseph de Torres, a man who had distinguished himself by his obedience to the Holy See, to the Archbishopric of Goa. In the hope that the Schism in India would thereby cease, Rome granted the request of Portugal. In the endeavor, however, to avoid wounding the feelings of Portugal, the Pope drew up the decrees according to the ancient form, employed when the patronage was still recognized. The result was, that Torres, despite his promise of strict obedience, maliciously concluded that he was given unlimited jurisdiction in India.

After repeated attempts Pius IX. finally succeeded in having this unworthy prelate deposed.

Schism Rages in Bombay.—While the clergy persisted in their antagonism the anti-papal movement raged with unabated energy in Bombay. Owing to the fact that the greater part of the Catholic element in this vicariate was composed of Portuguese immigrants, the Schism had found here a hearty welcome. When Joseph de Torres was appointed Archbishop of Goa he disembarked at Bombay on his way to his appointed see and allying himself with the schismatics, administered confirmation and holy orders, and made a pastoral visitation, and all this despite the protests of the true Ordinary.

"The Hammer of Schismatics."—This chaotic state of affairs was at its height when Rt. Rev. Anastasius Hartmann, O. M. Cap., Vicar Apostolic of Patna, was made Administrator of Bombay. Anastasius Hartmann was born in Switzerland in 1803. In 1821 he entered the Capuchin Order. In 1843 his ardent desire of laboring in the foreign missions was realized, and he was appointed to the Capuchin missions of Agra. He was elevated to the dignity of Vicar Apostolic of Patna in 1846. Upon his appointment as Administrator of Bombay (1849), Bishop Hartmann hurried into the unhappy vicariate with a determination to win despite its cost. In order to keep those who had remained faithful accurately informed, and to expose the calumnies that were being disseminated against the Holy See, he founded in 1850 the *Bombay Catholic Examiner*, (now known as *The Examiner*), the chief Catholic organ of India.¹²

India's Hierarchy Makes an Appeal.—Bishop Hartmann struck upon a new mode of putting an end to the discord. In 1851 he requested all the vicars apostolic of India and Ceylon to join with him in an appeal to the British Government, exhorting it to wipe out the system of double jurisdiction in its Asiatic possessions. The

¹² *Ibidem*, p. 168.

Pope supported this action, and commissioned Cardinal Wiseman to direct it in England. But it seems that the request of the bishops was left unheeded.

New Trouble Arises.—Due to the vacancy of the See of Goa since the deposition of de Torres, and the simoniacal efforts of the vicar capitular to succeed him, the Schism lost many of its adherents. In order to again strengthen its position, Portugal directed Joseph de Matta, Bishop of Macao, to confer Orders in Ceylon, Malabar and Bombay.

An Appeal to Rome.—In the midst of these disastrous circumstances, Bishop Hartmann, having at one period fallen into the hands of the schismatics, again induced the vicars apostolic to join with him in another appeal, this time to the Pope, asking him to take new steps to put an end to the Schism. This brought forth the celebrated Bull, *Probe Nostis*, of Pius IX. in 1853, threatening the leaders of the Schism with suspension *a divinis*, and excommunication, if they would not repent within two months. But, as in the past, so was this action of the Pope without avail. In 1858 Bishop Hartmann was commissioned by the Sacred Congregation to take over the direction of all the missions of the Capuchin Order, and to assume the rectorship of the St. Fidelis' College in Rome, whose purpose it is to educate missionaries for the mission field. When the zealous bishop laid down his jurisdiction in India he did so with the conviction that his influence had done much toward sounding the death knell of the Schism. In 1860 he returned to India as Vicar Apostolic of Patna to take charge of what is now the Diocese of Allahabad, where he died in 1866.

The Schism Is Ended.—In 1857 Pius IX. had concluded a Concordat with Portugal, which outlined the boundaries of Cranganore, Cochin, Mylapore and Macao. Although the Portuguese failed to keep their part of the agreement, the mission field of India in 1860 presented a more favorable outlook. In 1862 the new Archbishop

of Goa, John Chrysostom d'Amorin-Pessoa, notwithstanding the opposition he met from the Government of Portugal, scored decided victories over the Schism. Owing to his appointment as Apostolic Delegate, he was in a position to exercise his influence also over the Goanese outside Portuguese territory. This lasted till 1885, when Leo XIII. sent a special envoy to India to put an end to the difficulties.

New Bodies of Missionaries.—In 1834 the Jesuits returned to India; the Salesians began their activity here in 1845 and were followed by the Oblates of Mary Immaculate in 1847. In 1853 the Holy Cross Fathers came; in 1855 the Priests of the Society for the Foreign Missions of Milan entered the field and later the Sylvestrine Fathers. Finally, in 1875, the Benedictines took over Dacca upon the departure of the Holy Cross Fathers.

Missions of Northern India.—The missions in Northern India in charge of the Capuchins, were, with the exception of the Vicariate Apostolic of Bombay, spared from the disastrous Portuguese Schism. But, owing to the fact that this part of India had been the stronghold of Moslemism, and at the same time felt most keenly the scarcity of priests, serious difficulties and many hardships were suffered in order to effect conversions.

Begum Sumroo of Sardhana.—One of the brightest exceptions was the conversion of the Begum or Queen Sumroo of Sardhana. This remarkable woman, who ruled over the Principality of the Sardhana, was converted from Mohammedanism by a Carmelite Father at Agra in 1781. In order to prove her gratitude the Begum made many endowments to the Church, among which was the sum of 100,000 rupees for the maintenance of a seminary for training a native clergy. Up to the present day, however, the establishment of this seminary has not proved to be a successful venture. Attempts were made in 1843, 1870, 1881, 1900, and the last one in 1921 to fulfill the wish

of the Begum. Whether the latest one will be a success remains to be seen.¹³

The Punjab.—Owing to its position in the northwestern extremity of India, the territory called the Punjab has historically been one of great importance since the invasion of Alexander the Great. The short-lived missions of Lahore and Delhi, established by the Jesuits in the seventeenth century, were situated in this region. The Punjab was in the hands of the Sikhs from 1764 until 1849 when it was taken by the British. In consequence of the establishment of English rule, there followed a large influx of European and native Catholics, mostly soldiers. In 1850 their number amounted to 8,000 under the care of the Capuchins, who, after their appointment to the Punjab in 1807, have had charge of the whole of Northern India till recently. Till 1845 this large territory formed but one vicariate apostolic, namely that of Tibet-Hindostan.

Mission of Bettiah.—From 1769 to 1848 the baptisms in this mission, in charge of the Italian Capuchins, numbered 805. In 1840 Churee, a colony of exiled Nepalese, had 357, and in 1867 the station of Bettiah, 1,201 Catholics, which number had increased to 1,800 by 1889. In 1883 a third station was opened in Bettiah at Chaknee, thirty miles from Churee, in order to provide a home for famine stricken orphans sent to the mission by the Indian Government.

Vicariate Apostolic of Tibet-Hindostan.—Owing to the great dearth of priests in the Vicariate of Tibet-Hindostan, the entire field, consisting of Agra, Patna, Bettiah, Lucknow and Sardhana, was administered for many years at the beginning of the nineteenth century by only six priests. As a result conversions were comparatively few. In spite of the heroic efforts of the first Ordinary of the Vicariate Apostolic of Tibet-Hindostan, little progress was made during the period extending from 1820 to 1842. A change

¹³ *Il Massaja*, Bollettino delle Missioni Estere dei Minori Cappuccini, Roma, Vol. IX, 1922, pp. 6-9.

came with the succession of Mgr. Borghi in 1841. One of the first steps this prelate made towards the advancement of the mission was to request the Holy See to divide the vicariate. By a dismemberment, therefore, in 1845, there were founded the two Vicariates Apostolic of Patna and Agra; the name Vicariate Apostolic of Tibet-Hindostan was completely suppressed. The new Vicariate Apostolic of Lhasa was given to the Society for Foreign Missions of Paris in 1846. Under the able direction of Bishops Borghi, Carli and Ignatius Persico, a new period was inaugurated. Special attention was given to the hitherto neglected Europeans among whom were about 20,000 Catholics. In less than twenty years, therefore, the number of the faithful had increased fourfold. By 1856 the number of priests had increased to twenty-seven. Two colleges and numerous Catholic schools had been founded. Credit must also be given to the Capuchins for acting as chaplains to the Irish soldiers who formed about two-thirds of the European Army of Occupation. In 1889 we count in the two Vicariates of Agra and Patna 23,800 Catholics with 62 priests, and in 1885 in the three Vicariates of Agra, Patna and the Punjab, 24,300 Catholics with 68 priests.

Another great misfortune befell this mission in the mutiny of the Sepoys against the English Government (1857), when practically all the churches, schools, orphanages and existing institutions which had been established during the previous years were razed to the ground. This disaster, however, elicited the sympathy of Europe and generous contributions were received for the restoration of the stricken field.

Bombay.—On the Island of Bombay, under the care of the Carmelites, conditions had improved following the conclusion of the Portuguese Schism. At the time of its division into the two Vicariates Apostolic (1854), the one of Northern Bombay entrusted to the Capuchins in the same year, and the other of Southern Bombay or Poona

in charge of the Jesuits, the entire Province numbered 70,000 Catholics. In the following years many important institutions were founded, among which were St. Mary's High School and St. Xavier's College. On the renunciation of the northern mission by the Capuchins in 1858 this portion also went into the hands of the Jesuits, the two vicariates, however, remaining distinct.

Vicariate Apostolic of Verapoly or Malabar.—The Vicariate Apostolic of Verapoly or Malabar, in charge of the Carmelites since 1701, was made smaller by the separation of Kanara or Mangalore (1845). Though raised to a vicariate apostolic, Mangalore still remained under the jurisdiction of Verapoly till 1853 when it was formed into an independent vicariate. The appointment of Mgr. Bernardino (1859) as Vicar Apostolic of Verapoly marked the beginning of a new era for this vicariate. Besides establishing numerous parishes and schools, this zealous prelate succeeded in founding various monasteries for Carmelite Tertiary Fathers, belonging for the greater part to the Syrian Rite. These monks soon became the mainstay of Verapoly, and were the source of untold blessings. The good example given by these holy religious exercised a wholesome influence upon the secular clergy, which only too often had proved itself neglectful of its duties. A like congregation was also founded for women. The members of this organization are called Tertiary Carmelite Sisters. Their foundress was the famous Discalced Carmelite Sister, Mary Theresa Veronica of Jesus. In 1874 a movement was set on foot for the training of a better secular clergy by the opening of a seminary at Manhamel. In 1885 this vicariate counted 275,600 Catholics with 429 priests.

Quilon.—The Vicariate Apostolic of Quilon was formed in 1853 by a separation from Verapoly, and was retained by the Carmelites who still have charge of it. This vicariate made notable progress especially under its second Vicar Apostolic, Rt. Rev. Mary Garrelon (1864-1873).

It was due to the influence which this prelate enjoyed with the English Government and the Indian rajah that Catholics received equal civil rights with the natives. In 1885 there were in this vicariate 97,496 Catholics with 55 priests.

Schism.—Besides the frequent dissensions occasioned by the Portuguese Schism, and the schism set on foot by Mar Rocco in 1861, serious havoc was wrought upon the Church by the schism begun by Bishop Mellus who was sent to the Malabar parishes by the Patriarch of Chaldea, Audo. With the aid of the British authorities this schism was stifled to a great extent, although at the present time several thousand adherents can be found on the Malabar Coast.

Madura.—As stated before, the Jesuits upon their return to Madura (1846) had much to suffer from the Portuguese Schism. The successes of the Jesuits in this mission before their suppression inspired the new missionaries to strongly contest the action of the schismatics. As a result, thousands of schismatics were converted to Catholic Unity even before the Concordat with Portugal of 1857 had been drawn up. In 1846 the Madura mission was made a vicariate apostolic with its Episcopal See at Trichinopoly. In 1853 this large and extensive vicariate was divided into the Districts of Trichinopoly, Madura and Palamcottah-Tinnevelly, remaining, however, under the jurisdiction of one vicar apostolic. About the year 1870 the Catholic population of the vicariate was considerably increased by the numerous conversions of pagans on the coast of Achanars, in the southern district of Tinnevelly, owing to the kindness shown by the missionaries to the victims of the great famine of that time. The Catholic population of this vicariate in 1885 amounted to 176,169 with 78 priests.

Madras.—The Italian Capuchins who replaced the French Capuchins in 1792 labored in the mission of Madras till 1832, when it was formed into a vicariate

apostolic and entrusted to Irish secular priests. At this time the vicariate included the present Dioceses of Hyderabad, Vizagapatam and Nagpur. Owing to the Portuguese Schism the progress of this field was one fraught with many difficulties. When in 1838 Rt. Rev. Patrick Carew was consecrated Vicar Apostolic of Madras he found only three priests in the mission who acknowledged the jurisdiction of the Holy See. In the same year the vicariate apostolic was enlarged by the addition of the See of San Thome. Due to the undaunted zeal of Bishop Carew and the long periods of office held by his successors the outlook of Madras became more promising. In 1849 the vicariate apostolic was reduced in size by the erection of the Vicariate of Vizagapatam and in 1851 of that of Hyderabad. The number of the faithful was greatly augmented by the reorganization of 6,000 Telugu-Christians from the Sudra caste. Their ancestors had been converted by the early Jesuits. Another conversion *en masse* took place in the famine of 1878 when 3,176 victims, touched by the charity of the missionaries, entered the Church. In 1885 this vicariate had 56,548 Catholics and 58 priests.

The Carnatic Mission and the Society for Foreign Missions of Paris.—The Priests of the Society for Foreign Missions of Paris began their activity in India in 1776, when they took charge of Pondicherry. Within the succeeding thirty years these priests had gradually taken over the large territory which at present forms the Dioceses of Kumbakonam, Coimbatore, Mysore and the larger part of the Archdiocese of Pondicherry. As a result of the French Revolution the number of priests of this Society in India was at first so small that many parishes enjoyed the visit of a priest only once in two years. In 1840 Mysore was attended to by only one priest. But that the blessing of God accompanied the work of these brave missionaries eventually became evident. In 1844 Mgr. Bonnard held a Mission Synod to devise ways and means of providing the native priests with a more thor-

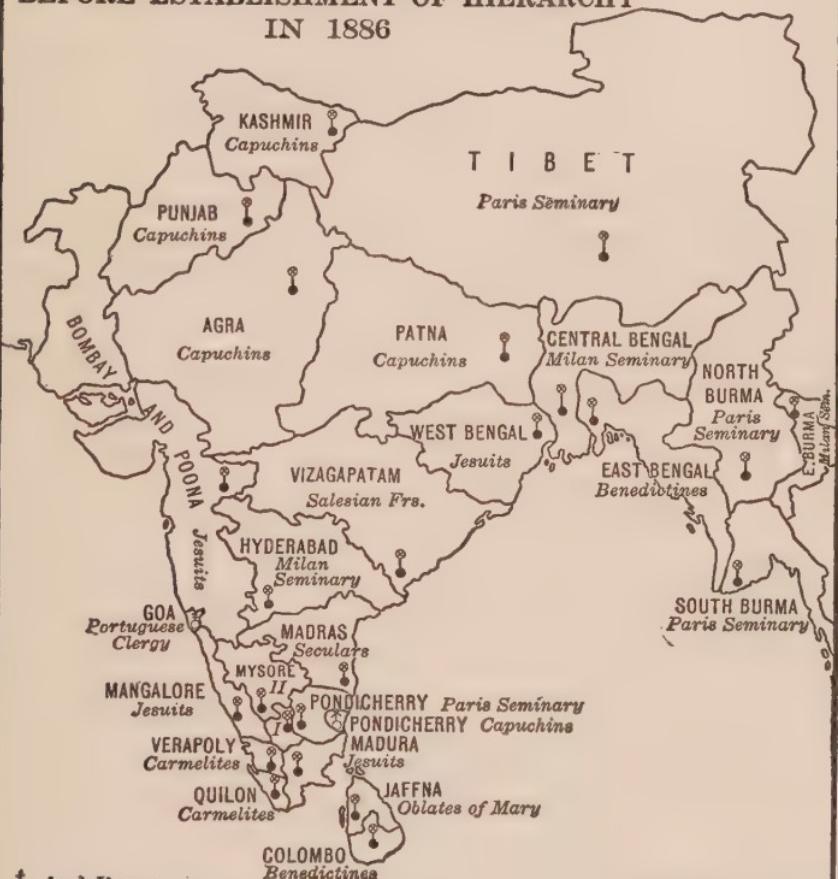
ough training, and to prepare for the division of the vicariate (1850) into the three Vicariates of Pondicherry, Coimbatore and Mysore.

Pondicherry, Coimbatore and Mysore.—At the time of the establishment of these three vicariates (1850) Pondicherry counted 83,000 Catholics with twenty-four priests. Mysore 13,000 Catholics, and Coimbatore 16,000 Catholics with four priests. Due to the protection which the missionaries offered the oppressed pariahs against the higher castes and to the famine of 1878, numerous conversions were made, especially in Pondicherry. In order to attend to this ever increasing number of converts native priests had to be recruited into the ranks of the missionaries. This, however, proved to be a source of difficulty owing to the fact that these priests had been pariahs, or members of a lower caste, and, therefore, were held in contempt by the higher castes and even by the pariahs themselves. Besides the establishment of three seminaries, the Society for the Foreign Missions of Paris opened many elementary and high schools throughout the three vicariates. Their efforts in this respect met with splendid success, especially in Mysore, where a formidable task confronted them in preserving the youths from the influence of heresy. In this endeavor they were assisted to a great extent by the Sisters of the Good Shepherd. Special praise is also due the native Sisters of St. Anne who, towards the end of the nineteenth century, founded many schools, orphanages and other charitable institutions in the territory of the former Carnatic missions.¹⁴ By the year 1885 the number of Catholics in Pondicherry had increased to 202,691 with 105 priests, in Mysore to 27,175 with 39 priests, and in Coimbatore to 24,027 with 27 priests.

Prefecture Apostolic of Pondicherry.—In 1828 the old Capuchin mission of Pondicherry, founded in 1671, was

¹⁴ Friedrich Schwager, *Die katholische Heidenmission der Gegenwart*, Steyl, 1909, p. 373 ff.

ECCLESIASTICAL MAP OF
INDIA, BURMA AND CEYLON
BEFORE ESTABLISHMENT OF HIERARCHY
IN 1886



● Archdiocese

✖ Prefecture Apostolic

● Vicariate Apostolic

I. COIMBATORE
(Paris Seminary)

II. Paris Seminary

raised to a prefecture apostolic comprising the French colonies of Pondicherry, Chandernagore, Mahe and Yan-
aon. In 1880 its population amounted to 271,000. In
1882 the Capuchins gave up the prefecture and it was
taken over by the Congregation of the Holy Ghost. In
1886 the Prefecture Apostolic of Pondicherry was sup-
pressed. The Vicariate Apostolic of Pondicherry, erected
in 1815 and in charge of the Priests of the Society for
Foreign Missions of Paris, had different territory; they
were two distinct ecclesiastical provinces.

Bengal.—At the end of the eighteenth century the condition of the mission of Bengal was not at all promising. The Augustinians were active only in Calcutta and Bandel, and the Capuchins at Chandernagore, where they had settled in 1706. The Capuchins retired from this field in 1882. Elsewhere Catholics were attended by the Goanese clergy. The 25,000 Catholics and eleven parishes had also become an easy prey to Protestant propaganda. Up to 1842 no school existed in Bengal. In 1834 this mission was made the Vicariate Apostolic of Bengal and entrusted to the English Jesuits. By a separation in 1850 the eastern part of the vicariate was formed into the Vicariate Apostolic of Eastern Bengal. Central Bengal was taken in hand by the missionaries of Milan in 1855, and Western Bengal or Calcutta by the Jesuits of Belgium in 1859. In 1870 Central Bengal was made a prefecture apostolic, when the Provinces of Bhutan and Assam, and also the districts of Dinajpur, Cooch, Bhar, Rangpur and Faridpur were added to the original missions of 1855. In 1886 this prefecture became the Diocese of Krishnagar. Some of the most flourishing centers of Christianity in Bengal were Calcutta where the Jesuits founded the famous St. Francis Xavier's College (1859), the Province of the Sonderbunds where, since the year 1868, entire villages were converted to the true Faith, and especially Chota Nagpur, which is said to be the most successful mission of British India. The first Catholic missionary to preach the Gospel in the latter region was Fr. Stock-

mann. Besides the Jesuits, the Priests of the Society for Foreign Missions of Milan have been active in Central Bengal since 1855. The assistance of Irish missionaries from Dublin and Cork was also elicited in the interest of this mission. In 1880 Calcutta counted 14,100 Catholics and 48 priests, Dacca 11,300 Catholics with 17 priests and Central Bengal 1,200 with 9 priests.

Travancore and Cochin.—The thickly populated dominion of Travancore and the Rajahship of Cochin possessed at one time a larger number of Catholics than any other dominion in India. Here Christendom has its oldest parishes, namely, those of the Syro-Malabar Christians, the foundation of which dates back, perhaps, to apostolic times. It is also here that the missionaries have succeeded in setting up the Cross of Christ in the midst of one of the greatest strongholds of Brahmanism.

From the seventeenth to the eighteenth century a small band of Carmelite Fathers labored alone on the entire western coast of India, including the Vicariate of Bombay in the north, and that of Verapoly in the south. The favor which the missionaries enjoyed with the rajahs of Cochin influenced the Dutch authorities to give them their support. Up to the present day the missionaries enjoy the same prestige with the Brahmins.

Mangalore.—In February 1845, in answer to repeated petitions, the mission field of Kanara or Mangalore was erected into a new vicariate with jurisdiction extending also over that part of the Malabar as far as the Ponani River. The small number of Carmelites in charge of the northern part of the field was not sufficient to minister to the large territory. The vicariate was therefore transferred to the Venetian Province of Jesuits in 1878. These missionaries found their field of labor in a deplorable condition. Many of the Catholics proved to be ignorant of their religion and addicted to vices of all kinds. The press, the schools and orphanages were in the hands of Protestants who had been active here since 1834. With the assistance of their German brethren in Bombay the

Jesuits set about their difficult task. The seminary for priests which had been closed by the Carmelites was reopened and schools were erected. The Catholics of this vicariate in 1880 numbered 84,000 with 72 priests.

Goa.—Due to the frequent dissensions and quarrels arising from the Portuguese Schism this once so illustrious see sank into a state which is almost inconceivable. Rt. Rev. Anastasius Hartmann, O. M. Cap., in a series of articles written shortly after his arrival in Bombay in 1849, says that as punishment for the Schism, "Goa, the Emporium of the Orient, the second Constantinople in religious affairs, once so proud, so magnificent, is now but a heap of ruins."¹⁵

Ceylon.—Until 1836 Ceylon was a part of the Diocese of Cochin. In this year it was made a vicariate apostolic. Not long after this arrangement, a petition was addressed to Rome, with the request to provide the mission with European priests. The Goanese priests, it was claimed, were too few in number and lacked efficiency in many regards. In answer to this appeal, Propaganda (1840) sent Fr. Bettachini of the Oratory of St. Philip to Ceylon. In 1847 the Vicariate of Ceylon was divided into the two Vicariates of Jaffna and Colombo. Fr. Bettachini was appointed Vicar Apostolic of Jaffna, and succeeded in bringing a number of Oblate Fathers together with some secular priests from Europe to Jaffna (1847).

Jaffna.—The new missionaries in Jaffna had to struggle bravely against the jealousy of the Goanese priests. But they soon gained the confidence of the people and succeeded in effecting many conversions. The work of the zealous men also extended to the Island of Mantotte, where many of the schismatics were restored to unity. In 1864 the Society of St. Joseph was founded for the training of native lay Brothers, and the Society of St. Peter for native Sisters. Both Societies devoted themselves to the education of the native youth.

¹⁵ Adrian Imhof und Adelhelm Jann, *op. c.*, p. 154.

Colombo.—The Vicariate Apostolic of Colombo, upon its separation from the Vicariate of Ceylon, was entrusted to the Sylvestrine Congregation, a branch of the Benedictine Order. Similar to the Oblate Fathers of Jaffna, these missionaries labored incessantly for the revival of the Faith. Their chief weapons were the press and education. The destruction of their coffee plantation deprived them of their main support. The result was that they were no longer able to look after the entire field, so that in 1883 the Central and Uva Provinces were separated from the vicariate and made to constitute the Vicariate Apostolic of Kandy. This portion remained in the hands of the Sylvestrine Fathers, while the other part of Colombo was given to the Oblate Fathers. In 1851 the number of Catholics in the two vicariates amounted to 125,320, in 1871 to 173,269 and in 1881 to 199,270.¹⁶

Burma.—The year 1832 marks the death of the last Barnabite Father in the Vicariate of Ava and Pegu, which had been entrusted to his Order in 1721. In the place of the Barnabites the Piarists had charge of Burma from 1830 to 1841 and the Oblate Fathers of Turin from 1841 to 1854. In 1857 the Foreign Mission Seminary of Paris took over Burma. South Burma and the coast land of Tenasserim came under British rule about six decades before North Burma and this accounts for the fact that North Burma possesses only about one-fifth the Catholic population of the entire Kingdom. The greater number of conversions to Christianity has taken place among the Karen tribes. The Vicariates of Northern, Southern and Eastern Burma were formed in 1870 by the division of the Vicariate Apostolic of Ava and Pegu. The Eastern Burma mission was entrusted in 1866 to the Society for Foreign Missions of Milan. In 1851 Burma had 3,000 Catholics, in 1871, 8,500 and in 1881, 21,689.¹⁷

¹⁶ *Die katholischen Missionen*, Freiburg, Vol. XL, 1911-12, p. 210.

¹⁷ *Ibidem.*

CHAPTER IV

ADVANCE SINCE THE ESTABLISHMENT OF THE HIERARCHY

Early Endeavors.—In the first half of the sixteenth century when Catholic missionaries began work in India, they found that the Church had fallen into a critical state. Aided by the royal munificence of the kings of Portugal, who were the great protectors of the new enterprise, these messengers of the Gospel made progress for well-nigh two hundred years. But the persecutions, the internal troubles, the suppression of the Jesuits and the Portuguese Schism, spoken of in the foregoing chapter checked this development. Towards the end of the nineteenth century, however, due to the provisions made by Rome, a brighter era dawned for the Catholic Church in India.

Rome's Policy.—The new policy was already inaugurated by Pope Pius IX., but death called him before his plans could be fully realized. Pope Leo XIII. fell in line with the methods of his predecessor. To further the work of Pius, Leo established a Papal Delegation for India in 1884, and sent thither Mgr. Agliardi as first incumbent. Affairs took such a turn that two years later the Holy Father could take the final step in the establishment of the Hierarchy. On Sept. 1, 1886, he issued his famous Bull *Humanae Salutis Auctor*, which joined the divided factions into a harmonious unity and placed the Catholic Church in India on a firm and solid basis. The papal delegate was commissioned to carry out the dispositions of the Bull and settle the minor points connected with the Portuguese Schism.

The Hierarchy a Fact.—Although the new regulations for the Church in India removed the chief obstacles on the path to success, there was still some small opposition from the camp of those favoring the Portuguese patronage. These difficulties, however, were peacefully settled in 1887 by the decree *Post Initam*, which gave the Hierarchy a somewhat different organization. This decree divided India into the Archbishoprics of Goa, Verapoly, Pondicherry, Madras, Calcutta, Agra, Bombay and Colombo, with twenty bishopries. The Patriarch of Goa was made Primate of the East, with the Suffragan Sees of Cochin, Cranganore and Mylapore, and his province was placed under the Sacred Congregation of Extraordinary Affairs while the remaining provinces have been under the Sacred Congregation of Propaganda.

Importance of the Hierarchy.—Having realized the cherished wish of seeing the Church under a Hierarchy, the Holy Father hoped to see it bring forth such fruits as would recall the age of St. Francis Xavier. With the workers at peace chances stood for an abundant harvest and the fruits produced in the Church in India since 1886 well show that Pope Leo's hopes are fast approaching realization. Even others than Catholics have noticed the flourishing condition of the Church subsequent to the institution of the Hierarchy. So much so is this the case that the Anglican Archdeacon of Madras, writing to his brethren in England, could say: "A tremendous advance in pastoral administration and missionary enterprise has followed the establishment of the new Roman Hierarchy."¹

New Sees.—That the Catholic Church is elaborately organized and is administered with remarkable ability is shown by the fact that India possessed at the outbreak of the World War, nine archdioceses, twenty-two dioceses, three vicariates, and four prefectures apostolic. Comparing this division with that existing prior to the formation

¹ *Catholic Missions*, New York, Vol. X, 1916, p. 204.

of the Hierarchy we find a great development. Before Pope Leo's Encyclical had changed the ecclesiastical map of India there were only twenty or more vicariates. As mentioned above the Holy Father changed these into archdioceses and dioceses. The delimitations of 1886 were afterwards supplemented by further adjustments and subdivisions.

Increase of Clergy.—Up to 1886 European missionaries of different Orders and nationalities, assisted by such native and secular or other priests as they were able to train, had taken care of the vicariates apostolic. When the Hierarchy was established, the same régime was retained and Ordinaries were generally taken from the respective Order or Congregation. Seeing that one of their own was raised to such a dignity naturally claimed the attention of the brethren at home. The missions thus became a personal and individual affair of the Orders and Congregations, and, wishing to see the work of their brethren a success, they spared no efforts to give what assistance they could to the missions. The result was a steady growth of new workers at the front. The number of priests increased from 1,765 in 1884 to 2,150 in 1913 and to 3,280 in 1922.

New Bodies of Missionaries.—The Mill Hill Fathers entered India in 1887; the Holy Cross Fathers returned to India in 1888 after an absence of twelve years; the Belgian Capuchins, in 1888; the French Capuchins, in 1890; the Capuchins of the North Tyrolese Province, in 1892; the French Jesuits, in 1893; the Belgian Jesuits, in 1895; the Salesian Fathers of Don Bosco, in 1906; and the English Capuchins, in 1910. The Benedictines left Dacca in 1888. These contingents put fresh vigor and renewed life into the forces fighting for the spread of Christ's Kingdom on earth. With fresh troops added to their armies the Ordinaries could hope for an advance where heretofore they had to man their guns day and night to avert retreat. Father Schwager commenting on this

point says, in substance, that we can hardly speak of a special mission to the pagan in the true sense of the word until the close of the eighties, for the care of the numerous native and European Catholics and the endeavors along educational lines, especially in the field of higher education, demanded the whole energy of the overworked bishops and missionaries.² However, when Pope Leo lightened the burden of the bishops by cutting down the area of their vast fields and by creating new dioceses, more care could be given to the faithful, and the work of preaching the Gospel could be extended to the pagan.

Brotherhoods and Sisterhoods.—The growth of Catholic Brotherhoods and Sisterhoods kept pace with the increasing number of priests. In 1881 we find 242 Brothers and 603 Sisters; in 1911, 643 Brothers and 3,615 Sisters. To-day there are sixty-three congregations represented in India, with 4,965 Sisters. Twelve congregations with 723 Brothers are active in educational work in the colleges, schools and orphanages, while some are engaged in the field of evangelization. The names of these Brotherhoods are as follows: the Brothers of St. Gabriel, in Pondicherry and Mysore; the Brothers of St. Patrick, in Madras, Coimbatore, Agra and Lahore; the Brothers of St. Francis of Assisi, in Colombo and Madras; the Brothers of the Sacred Heart, in Trichinopoly; the Brothers of the Immaculate Conception, in Mysore and Trichinopoly; the Brothers of St. Teresa, in Verapoly; the Brothers of St. Joseph, in Jaffna; the Brothers of the Christian Schools, in Colombo, Southern and Northern Burma and Malacca; the Christian Brothers, in Calcutta and Allahabad; the Franciscan Tertiaries, in Agra and Lahore; the Franciscan Missionary Brothers of Paderborn, in Colombo, Nagpur and Agra; and the Little Brothers of Mary in Trincomalie. Among these are included not only benevolent workers of

² Friedrich Schwager, *Die katholische Heidenmission der Gegenwart*, Steyl, 1909, pp. 349–350.

foreign shores, but also native Brotherhoods and Sisterhoods.

Their Work.—That these Brothers and Sisters are a great help to the priests is attested by the Anglican Archdeacon in the same letter from which we quoted above, when he says that “the main streams of influence (*i.e.*, Catholic) are those connected with education both primary and secondary and also academic of the highest standard. . . . The Roman Catholic Schools in India are steadily increasing in size, in number and in reputation.” The Catholic missionaries are bringing prestige to the Church by the part they play along general educational lines. They are achieving splendid results in the field of education and are establishing excellent relations with many of the better-class Hindus, Mohammedans and Parsis. Many of the pagan graduates from the schools openly express their indebtedness to their former teachers and are usually ready to befriend them. Indeed, the noble work of the Brothers and Sisters can scarcely be overestimated.

The missionary Sisters, in particular, are bestowing a remarkable benefit upon the people of India by their educational and charitable works. By conducting orphanages, asylums, dispensaries, etc., they do a noble service not only to the pagans, but especially to the cause of religion. A great number of the conversions may well be attributed to the beneficent influence of the institutions managed by the Sisters. Association with the Sisters in these institutions and intercourse with them on their charity visits, does more than anything else to make the truth known to a great many upright and pure souls born and trained in paganism through no fault of theirs. The very presence of the Sisters is an impressive sermon to the pagans on the two virtues they do not know even by name—chastity and charity. The lives of the Sisters reflect the purity and beauty of the angels. And where can you find women more tender to the poor and suffering among men, more heroic under sacrifices than the mission-



Poor Clares (Natiro Sisters) of Travancore, India.

ary Sisters? Charity, the queen of virtues, is nowhere more charmingly mirrored than in the lives of these devoted souls. Their merit is indeed great. Pope Benedict XV. in his Apostolic Letter treating on the missions pays them this glowing tribute: "Worthy of special mention and praise are those virgins who have consecrated themselves to God and have gone to the missions in great numbers to devote themselves to the education of children and to numerous works of mercy and charity. We hope that this commendation of their services may stimulate their courage and enthusiasm for the benefit of Holy Church."³

Churches, Schools and Charitable Institutions.—The great increase of Catholic population naturally necessitated an increase of churches and schools. This is evident from the following table:

YEAR	1871	1901	1922
Churches and Chapels ..	2,603	5,044	6,712
Schools	1,168	3,430	4,946
Pupils	47,250	185,238	337,130

There is also a marked growth in hospitals, orphanages, homes and other charitable institutions. In 1901 India (excluding Ceylon and Burma) had 158 orphanages with 11,108 inmates. In 1911 in entire India we find 232 orphanages with 14,000 charges and in 1922 there were 261 orphanages. Statistics for 1911 show thirty-one hospitals and 168 dispensaries.

Catholic Literary Enterprise.—In this period of general progress the Catholic Press has played an important rôle. Since 1886 about fifty new publications have ap-

³ Rev. Paola Manna, *The Conversion of the Pagan World*, translated by Rev. J. F. McGlinchey, D.D., Boston, Mass., 1921, pp. 169, 174.

peared, among which some thirty are in English, the rest in other European or native languages. In 1911 we count nineteen Catholic printing houses.

Advance along Spiritual Lines.—With all this material progress the missionary knows full well that he is not achieving the greatest success possible, for he realizes that the Kingdom of God is within the hearts of the people and does not rest on material foundation. The true gauge of missionary achievement lies in the flourishing condition of the spiritual life of his charges. And in this line, too, there is a noteworthy gain.

Figures of Catholics for 1884 show approximately 1,256,100. Statistics for 1913 indicate that this number increased to 1,786,465. This would mean an addition to India's Catholics of 530,365 for the years 1884–1913, or an average annual increase of 15,300.⁴

The sacramental life of the people is likewise on the increase. In Bettiah in Northern India, 5,199 Communions are reported for the year 1895. During the following years the number increased steadily until it reached 17,818 for the year 1906. In 1913 as many as 36,971 Communions were received. In 1911 there were in the Diocese of Trichinopoly 1,695,192 Communions; in Calcutta, 772,000; in Quilon, 614,000; in Mangalore, 568,000.

Advance in Individual Fields, Province of Goa.—On September 1, 1886, Goa was given the title of "Patriarch of the East Indies" by the Constitution: *Humanæ Salutis Auctor*. The first Patriarch was the Archbishop Dom Antonio Valente (1886–1908). His reign was a long and glorious one for the Church in Goa. Under him the Seminary at Rachol was founded and many other schools were established. He held the first Provincial Council in

⁴These figures exclude Ceylon and Burma, and are based on a comparative study of statistics as given by O. Werner, S. J., in his *Katholischer Missionsatlas*, Freiburg, 1884, and those given by P. C. Streit, S. V. D., in *Atlas Hierarchicus*, Freiburg, 1913.

300 years, with sessions from December 3, 1904 to January 6, 1905. Furthermore he presided at the Eucharistic Congress for India, held in 1900; seventeen bishops and 500 priests attended this Congress.

In 1907 the population of the archdiocese numbered about two and a half million inhabitants, of whom 335,031 were Catholic. According to the *Catholic Directory* for 1908 there were 595 conversions in the previous five years; but, as Monsignor Zaleski observes, the missionaries must still combat many superstitious practices even among the Christians. There are about 620 native priests in the archdiocese and 30 European priests. A seminary has been established at DAMAUN, a Suffragan See of Goa, which was the last of the Indo-Portuguese dioceses. The whole Province of Goa (consisting of Goa, Damaun, COCHIN, Mylapore) in 1922 counted a Catholic population of 604,819 with 85 European and 826 native priests.

In the Diocese of MYLAPORE the bishop has enjoyed unhampered jurisdiction since the conclusion of peace between the Vatican and Portugal. The 82,896 Catholics (1922) are well cared for by eighty-three priests, of whom twenty-six are European and fifty-seven native. In the beginning many of the pariahs, driven by poverty, even went so far as to work in heathen pagodas. But in 1906, the Italian Salesian Fathers established themselves in Tanjore and did much to overcome this difficulty by opening aid-stations.⁵ In January of 1912 the Fourth Eucharistic Congress of India was held at San Thome, in which fourteen bishops took part.

Province of Agra.—AGRA was created an archdiocese in 1886 and is under the care of the Capuchin Fathers. In 1840 the entire Capuchin missions in Northern India embraced but six stations, whilst in 1922 the Archdiocese of Agra alone with its 29,000,000 inhabitants had twenty-one mission centers, besides sixteen mission posts. Thirty-two European and six native priests have charge of these

⁵ Friedrich Schwager, *op. c.*, p. 379.

mission stations. The Sisters of Jesus and Mary with a membership of fifty-three conduct ten establishments in the archdiocese. The Indian Boys' School and the Indian Girls' School are attended, for the most part, by children of the ancient Christian communities. The central point of the native missions was for a long time Sardhana. There is a mission press at Sardhana from which many books of instruction and devotion in both the Hindustani and Hindi languages have gone forth.⁶ The European Catholics, 4,832 in all, receive constant attention, especially in the more important cities of Agra, Mussoorie and Simla. In each of these three cities are flourishing establishments for the education of youth, and in Agra and Mussoorie there are colleges with university courses for Europeans. In 1922 there were thirty-three schools in the archdiocese with an attendance of 972 boys and 493 girls.

The apostolate of the Capuchin Fathers in ALLAHABAD, a Suffragan See of Agra, has met with many obstacles due to poverty and the lack of priests. The charity of the Fathers during the famine of 1897 gained for them much prestige. The flourishing Christian Colony at Jelicote is a relic of the time of the famine. On the seventh, eighth and ninth of January, 1890, the First Diocesan Synod was held in St. Joseph's Cathedral. The First General Congress of Franciscan Tertiaries of India assembled at Allahabad on November 10 and 12, 1903. Many important questions were discussed and resolved upon; prominent among them was the foundation of Catholic Associations, clubs and newspapers.⁷ Father Poli, the present Bishop of Allahabad, was the moving spirit of this Congress. Two archbishops, one bishop, two administrators apostolic, one prefect apostolic, three superiors regular, thirty priests and more than 200 delegates honored the assembly with their presence. One of the features of this

⁶ *Ibidem*, p. 413.

⁷ *The Catholic Historical Review*, Vol. II (New Series), 1922, p. 452.

Tertiaries' Congress was the attendance of the Catholic Rajah of Tagpur. The story of his conversion is interesting. Whilst returning from a trip to England he met a Capuchin, Fr. Romolo, who was on his way to Agra. The rajah, a man of serious and reflective mind, was attracted by the Friar, and entered into many religious discussions with him. When they reached India, the rajah invited Fr. Romolo to his palace at Tagpur. On the Friar's arrival the rajah asked for baptism, and took the name Francis Xavier. His wife was converted on her deathbed. In the rajah's territory many persons have since embraced Christianity, and the movement is spreading to the neighboring districts.⁸

On November 16, 1913, the Catholic Association of Allahabad was solemnly inaugurated. There were present two archbishops, three bishops, one prefect apostolic and over twenty priests. In 1919 a large portion of this diocese was cut off and incorporated into the newly erected Diocese of Patna. In 1922 Allahabad counted 9,301 Catholics and 28 Capuchin priests.

In the year 1890 the Propaganda appointed the French Capuchins to the southwestern parts of the Archdiocese of Agra, and two years later made it the Prefecture of RAJPUTANA. It comprises a territory with 12,942,000 inhabitants, among whom are 11,935,157 Hindus. About 1890 the Capuchins took over the cities of Jaipur, Ajmere, Mhow and Neemuch. In 1892 the Franciscan Sisters of Angers arrived, and in a short time a school, an orphanage and a hospital were established. A little later a station was opened at Thandla, among the Bhils, where a medical dispensary and a small agricultural school for orphans were also established. There is another orphanage at Mariapur. The Sisters of Angers had fifty-nine members of their Order in Rajputana in 1922.

The most flourishing diocese in Northern India is

⁸ *Franciscan Annals and Tertiary Record*, Crawley, Sussex, Vol. XXXII, 1908, p. 86 ff.

LAHORE, which was erected in 1888 and entrusted to the Belgian Capuchins. In 1922 it had a Catholic population of 26,591, of which 23,314 were natives. In the same year baptism was administered to 1,492 adult heathens, 407 heathen children and 1,148 children of Catholic parents.

By a decree of May 21, 1913, AJMERE was erected into a diocese, and the Rt. Rev. Fr. Fortunatus Caumont, Prefect Apostolic, was appointed bishop. In 1922 thirty-six Capuchin priests and one native secular priest cared for the 5,889 Catholics of this diocese, of whom 5,388 were natives. One of the latest sisterhoods established is that of "the Mission Sisters of Ajmere," all natives. This community was founded in April 1911 by the Capuchins, who opened a novitiate for Anglo-Indian girls in the same year. These native mission Sisters belong to the Third Order of St. Francis, and in 1922 had thirty-five members.

The Mayo College of Ajmere, the "Eton of India," was established in 1875. It is devoted exclusively to the education of the sons of the chiefs, princes and leading thakurs of Rajputana. It is the premier institution of its kind in India and takes the lead of all other Rajkumar colleges in importance, size and magnificence.

From 1800 to 1889 only two Fathers were in charge of the mission of BETTIAH. But in 1889 Propaganda, at the request of the Capuchin General, confided Bettiah to the Capuchin Province of Tyrol. Six Fathers and three lay Brothers arrived in the same year, and soon after were followed by others. In 1892 Bettiah was erected into a prefecture apostolic to which Nepal was added in 1893.

Three miles from Bettiah is Dossaya, where the famine of 1896 reduced the people to extreme want. Many of the pagans applied to the missionaries for support and became Christians. Homes were built for them and a new church was opened in 1898. To the north of Bettiah several stations have been founded, and in other directions east and south mission stations dot the country. When the

World War broke out, the Bettiah mission had eleven residences, fourteen stations, thirteen churches, sixteen schools, nine orphanages and four hospitals. There were engaged in it fifteen Capuchin priests, seven lay Brothers and four Indian secular priests, besides twenty-three Sisters and a numerous staff of native catechists. During their first years of labor the Capuchin missionaries extended their field of activity. In quick succession new stations were founded at Latonah (1891), Somastipur (1892), Darbhanger (1895) and Muzaffarpur (1898), all of which places lie in the east. In the western part the districts of Ramnagar and Rampur were formed in 1895. In 1894 the Sisters of the Holy Cross from Ingenbohl, Switzerland, gladly accepted the invitation to take up work in this mission, and established charitable institutions for orphans, widows and infirm at Bettiah, Churee, and later at Bannchapra and Champattia. The noble example of these Sisters drew the attention of the people to their state of life, and four years after their arrival several Indian maidens were invested as Sisters of St. Francis. The foundation of a native Sisterhood was thus laid. The zeal and loving kindness of the missionaries and Sisters towards the poor and needy are drawing the people on to a realization of higher things, and records show an average of 100 to 150 conversions annually.⁹ In 1914 the thirty-five schools with 854 children were in a flourishing condition. Ten orphanages sheltered 403 children. Forty catechists were at work in 1906. In 1914 the missionaries were exiled, and in 1919 the whole territory was handed over to the Jesuits, and since then forms a part of the Diocese of Patna.

Province of Calcutta.—In 1908 the Archdiocese of Calcutta had 80,000 Catholics and 40,245 catechumens, attended to by more than 100 Jesuits, 334 catechists, 211 teachers and 193 Sisters from five different European Sisterhoods. There were 9,762 native school children.

⁹ Friedrich Schwager, *op. c.*, p. 418.

Figures for the archdiocese in 1922 showed 164,658 Catholics, 47,163 catechumens, 159 European and 11 native priests, 119 Brothers and 215 Sisters.

Whilst for the most part a diocese of civil and military stations, Calcutta has in Chota Nagpur one of the most favorable fields in India. This hilly land is inhabited by 5,900,000 Indians, the greater number of whom are Hindus, and about one and one-half million Kols. Fr. Constantine Lievens, S. J., was sent to this mission about 1885. He settled at Iamgain and took up the study of the language. Thence he went to Torpa, which lies in the heart of Chota Nagpur. Here he gained the friendship of the magistrate and of Judge Cornish. With the help of these officials he mastered the judicial system of the place to such an extent that later even judges sought his advice in difficult cases. This knowledge of the law became Fr. Lievens' net to draw thousands of heathens into the Bark of Peter. Before his arrival the Kols had escaped the unjust oppression of the Zemindars and Tikedars by leaving the country in great numbers. Fr. Lievens put an end to this abuse by applying his knowledge of the law to help the people. This kindness of the missionary gained for him the esteem of the Kols and his name soon became a household word. Entire villages expressed their desire for instruction in the Catholic Religion. Unable to supply this demand single-handed, he relieved the pressing need by thoroughly instructing 200 catechists. In the beginning of 1889 a delegation of 1,000 heads of families had come from Barway in the northwestern part of the district for instruction and baptism. Fr. Lievens sent catechists to the place and later in the year went there himself. It was here that he achieved his greatest triumphs. In three weeks he baptized 13,000 persons and had 10,000 more in preparation.

A very important Provincial Council was opened at Calcutta in 1894 at which the Apostolic Delegate, Mgr. Ladislaus Zaleski, presided. There were present also

Archbishop Goethals of Calcutta, Bishop Pozzi of Krishnagar, Bishop Louage of Dacca and Very Rev. Muenzloher, S. D. S., Prefect Apostolic of Assam. Leaders of Catholic thought in India had for a long time considered the advantages of uniting the Catholic laymen into a confederation. In 1910 a pamphlet entitled *Awake and Unite* appeared and started a movement that matured in the "First Catholic Day" at Calcutta in November 1911. The opening day brought a surprise to the leaders when they saw assembled almost 10,000 Catholics. By this meeting the confederation of all Catholic laymen in India was begun.¹⁰

In 1888 the Holy See gave over the Diocese of DACCA to the Holy Cross Fathers. Mgr. Louage, consecrated Bishop in 1891, called in the Sisters of Our Lady of the Missions of Lyons. Up to the year 1894, the year of his death, this bishop increased the number of priests from nine to fifteen. Under his successor, Bishop Hurth, the missions were sorely tried by plagues, cyclones and earthquakes. Towards the end of 1907 the diocese boasted of twenty-eight schools with 1,600 children, and also four convent schools of the Sisterhoods and five orphanages with 246 inmates. Dacca still feels the effects of the Portuguese Schism. In consequence of the Schism the field lost the pecuniary support of the Portuguese Government and was thrown into a state of extreme want. Almost from its very beginning, pests, storms, misfortunes and unhealthy climate allied themselves to spoil the hard earned fruits of zealous workers, so that most of the energy of later days had to be applied to reconstruction rather than to extension. These misfortunes are still the lot of Dacca, as may be culled from mission reports of this place. Owing to these calamities and the great poverty of the people, small progress is made in this field. But the labors of the heroes in this unfruitful territory must not

¹⁰ Bericht ueber die Nordtirolische Kapuziner Mission von Bettiah und Nepal, Innsbruck, 1911, p. 58.

be gauged by the small returns, for these men are tilling one of the most arid portions of India. In 1922 Dacca had 13,006 Catholics, 20 priests and 149 conversions.

The Diocese of KRISHNAGAR in the Calcutta Province was a good example of strenuous labor with meager results. This field was given to the Milan Seminary in 1854 and was raised to a prefecture in 1870. The endeavors of the missionaries met with small returns, so that as late as 1904 there was comparatively little advance. So in 1880 we find 1,200 Catholics and nine priests; in 1904 there were 4,018 Catholics, eight priests, forty-seven churches and chapels and thirty-two conversions. This mission was financially embarrassed until by the extraordinary efforts of the Milan Seminary and, in particular, by those of Father Cozzaniga the debt was liquidated and a new mission opened.¹¹ Since 1908, however, the Catholics have increased from 4,500 to 6,728 in 1913 and to 13,981 in 1922. This increase is an unmistakable indication that the diocese has begun to feel the warmth of the Light of Faith.

Province of Bombay.—When the Indian Hierarchy was established in 1886, BOMBAY was created an archdiocese with the See of POONA as its suffragan. In 1893 the Dioceses of MANGALORE and TRICHINOPOLY were also made suffragans. The Jesuit Fathers of Bombay care for over 24,000 Catholics. By a ruling of the Propaganda, the Jesuits, in 1893, established missions in GUJARAT and SIND, and in 1895, in Mountboo, near Rajputana, among the Sikhs. The Jesuit Fr. Heggelin held conferences with the Hindus in the more important cities. Upadhyaya Bramabandhav, a Bengalese-Brahman, converted in Karachi, came forth as a *Sanyassi* and held sermons in BOMBAY, CALCUTTA, MADRAS and other cities, and edited the monthly *Sophia* devoted to the spread of the Faith. He also planned the foundation of a Catholic Order of monks. But as he would not give up certain

¹¹ Friedrich Schwager, *op. c.*, p. 430.

errors in regard to Faith, his paper was forbidden and he himself lived at variance with the ecclesiastical authorities. Since that time nothing more has been heard of Upadhyaya and the Sind mission. The Sikh mission also had to be given up. In 1893 the mission at Patlad was abandoned, but two years later Fr. Martin established a flourishing mission in Anand, near Patlad. On the other hand, prior to 1913, various Protestant missionaries had been active for more than sixty years in this field. During the famine of 1899–1900 the Fathers displayed great charity in caring for the Christians and heathens alike, and shortly after, when the plague and cholera spread new terrors over the land, the Fathers doubled their acts of mercy and heroism. In 1899 the Sisters of the Holy Cross came to their assistance and established hospitals at Ahmadabad, Sarbarnatand and Anand. The number of Catholics in the whole archdiocese in 1904 was 17,242. Of the fifty priests of the archdiocese only eleven labored outside of Bombay at the end of 1903; the others were divided among the institutions in Bombay and Bandra. The first Provincial Council for the entire Bombay Province assembled in 1893. In 1922 the archdiocese had 24,306 Catholics, 73 priests, and 336 conversions.

Near Poona we find the castes of Kunbis (farmers), and the Bhils (thieves), Mangs (basket-weavers), and the Mahers (farmers). The first ten years in this field were productive of little fruit. During the famine of 1888 many heathens from the Maher caste sought instructions. In 1904 Catholic schools of the Ahmadnagar district had 2,881 children; but the schools for the higher castes failed to effect a single conversion. It was only in 1889, that a few Bhils broke away and were soon followed by some Kunbis and Zanbhars in confessing the Faith. The zealous lay Brother, Leonard Zimmer, in 1904 laid the foundation for a new mission among the timid Kathkaris at Khandala. He made friends with the people, taught them

trades and instructed them in the Catholic Faith. Two priests then prepared them for baptism. When the sacrament was administered for the first time only five out of seventy-two had the courage to receive it, owing to the threats of the Kathkaris. This opposition soon disappeared and many more came into the fold.¹² Statistics of 1904 for this diocese show 14,327 Catholics, thirty-eight churches and chapels, twenty-one European and eleven native priests, and 204 conversions. A substantial increase is recorded in 1922 with figures showing 21,861 Catholics, 13 European and 22 native priests, 2 Brothers, 33 Sisters and 498 conversions.

The Catholic population of Mangalore in 1922 was 112,000 under the care of 47 European and 67 native priests, 37 Brothers and 173 Sisters. There were 876 conversions. In the same year Trichinopoly had 277,565 Catholics, 114 European and 62 native priests, 143 Brothers, 435 Sisters and 1,338 conversions.

Province of Madras.—MADRAS was made an archiepiscopal see in 1886, and the Most Rev. Joseph Colgan, D. D., was appointed archbishop. In 1907 the aged archbishop put his coadjutor bishop, John Aelen, D. D., in charge of the archdiocese. In 1905 a new station was established at Vetapalem, a town of 10,000 inhabitants, where, soon after, four villages joined the mission, and in a short time over 400 catechumens were under instruction. In this mission, as elsewhere, the success depended on the number of good catechists. So in 1905 a catechist school was opened for Telugu-pariahs. In 1899 the native Congregation of Christian Brothers of St. Francis of Assisi was founded and in the same year a branch of this congregation was opened in Bellary. In Veperi, near Madras, there is another congregation for pariah Sisters existing since 1884. In 1904 the 45,779 Catholics had 158 churches in charge of thirty-three European and twenty native priests. There were 601 conversions. In

¹² *Ibidem*, pp. 399–402.

1922 we find 58,246 Catholics with 43 European and 22 native priests and 523 conversions.

Very noticeable progress has been made in HYDERABAD, a Suffragan of Madras. When Mgr. Vigano became Bishop of Hyderabad in 1897, the diocese seemed to take on a new spirit. In 1897 the Catholics of Telegu numbered 910; in 1906, there were 3,333, with 2,088 catechumens. The number of catechists increased from twenty-seven to seventy-one. This wonderful progress was accomplished with the help of only nineteen priests. The Kingdom of the Mohammedan Nizams of Hyderabad, the most powerful of the Indian princes, was heretofore a fruitless field; but the zeal of the bishop also made itself felt here. In the beginning of the year 1900 Bishop Vigano had not as yet thought of a seminary, but toward the end of the same year a generous friend, although himself in poor circumstances, built the seminary for the bishop. Five new stations are due to the zeal of this bishop. In February 1889, Hyderabad held its first Diocesan Synod. In 1922 Hyderabad had 31,177 Catholics, 22 European and 8 native priests and 2,983 conversions.

VIZAGAPATAM and NAGPUR, also Suffragans of Madras, embrace a great number of various races and languages. In 1890 thirty-two members of the renowned caste of Rajputen were converted to Christianity. These converts greatly aided the missionaries in spreading the Faith among the other heathens. From 1904 to 1906 four new stations were added to the Vizagapatam mission. In 1922 Vizagapatam numbered 11,542 Catholics, 30 priests (no natives) and 151 conversions.

The larger Diocese of NAGPUR progressed very slowly from 1845 to 1890 when it could boast of only 6,465 Catholics and five central stations. But from 1890 onwards the diocese made great progress, and at the present time excels Vizagapatam in every way. Ghorgargaon, near Aurangabad, was founded in 1895 by the German

Jesuits of the Diocese of Poona. Later on it came into the hands of the Salesian Fathers, and in 1913 could boast of more than 3,000 Catholics. Another station of like importance is Khwandwa, north of Berar, founded in 1892. In this place up to 1903 over 2,000 Indians had joined the Catholic Church. A school for catechists, established in 1892, supplies the necessary number of catechists. In the northern and eastern sections of this large diocese, the mission stations are few and far between, and outnumbered by the Protestant mission stations. In the northeast, near the Archdiocese of Calcutta, the station of Passam promises to become an important mission center. Toward the end of the year 1907 there were in the Diocese of Nagpur 13,000 Catholics and 2,000 catechumens, and in 1922, 19,000 Catholics, 32 European and 11 native priests and about 110 Sisters. The general development of both dioceses is due in great part to their elaborate school system, and in this respect also Nagpur is superior to Vizagapatam.

Province of Verapoly.—In 1886 VERAPOLY was raised to the dignity of an archiepiscopal see, and QUILON was made a suffragan diocese. The Catholics of the Syro-Malabar Rite remained under the jurisdiction of Verapoly and Cranganore until Pope Leo XIII. by a Brief of May 29, 1887, separated the churches of the Syrian Rite on the Malabar Coast from those of the Latin dioceses. He left the latter under the jurisdiction of the Archbishop of Verapoly and of the Bishop of Cochin, and erected the former into two apostolic vicariates, one for Northern Malabar under Bishop Medlycott, the other for Southern Malabar under Bishop Charles Lavigne, S. J., and styled them the Vicariates Apostolic of TRICHUR and KOTTAYAM. Again Pope Leo XIII., out of solicitude for the preservation of the Oriental Rites and in accordance with the repeated prayers of the Syrian Catholics of Malabar, granted them three bishops of their own rite and nationality. By a Brief of July 28, 1896, a new division was

made and three apostolic vicariates were erected for them, namely, TRICHUR, ERNAKULAM and CHANGANACHERRY, which are not under the Ecclesiastical Province of Verapoly. On August 29, 1911, Pope Pius X. restored the Vicariate Apostolic of Kottayam for that section of the Syro-Malabar Christians who are known as "Suddists"—descendants of the fourth century emigrant Syrians. Under Bishop Makil, in the Vicariate of Changanacherry, from 1896 to 1905, churches and chapels increased from 100 to 148. In nine years there were 6,000 converts from the farmer castes of Puleyar and Pareyar, and two schismatic parishes, with more than 1,000 souls, were regained to the Faith. In 1922 these four vicariates of the Malabar Catholics had 412,368 Catholics, 604 native priests and 1,633 conversions.

In 1890 the mission of the Carmelites in Verapoly counted 54,700 Catholics, and in Quilon, 86,000. By the year 1906 the number of Catholics in Verapoly had increased to 67,185, and in Quilon to 95,000. In the year 1894 two Carmelites in the southern part of the Diocese of Quilon baptized as many as 2,000 Tamils. In number of Catholics, the Dioceses of Verapoly and Quilon are in advance of the older Indian missions, and also in the number of pupils in the schools. In 1922 Verapoly had 98,467 Catholics, 42 European and 38 native priests and 684 conversions; and Quilon, 150,989 Catholics, 23 European and 56 native priests and 2,634 conversions.

The education of the clergy is well cared for. In 1890 the Seminary at Putempally near Verapoly was made a General Seminary for the whole Carmelite mission, the Syro-Malabar mission and partly for Cochin. The clergy of the Syrian Rite are very numerous in comparison to those of other Indian dioceses, for the reason that the older Christian parishes are very well situated and easily support a large clergy. Ecclesiastical life is centered in the northern part of the district, for the episcopal cities of

Verapoly, Cochin, Ernakulam and Trichur, with their imposing churches and institutions, are closely grouped together. Throughout the whole region the influence of the Catholic Church has made itself felt, especially in Verapoly, the headquarters of the Carmelites and the residence of the archbishop. When the Carmelites first set foot in this place some two and one-half centuries ago, the Catholic Faith was unknown. To-day, in the shadow of the cathedral alone, over 5,000 Catholics make their residence.

Province of Simla.—The Archdiocese of SIMLA was erected September 13, 1910. It had hitherto been under the jurisdiction of the Archbishop of Agra, and was formed by separating certain districts from the Archdiocese of Agra and the Diocese of Lahore. The Most Rev. Anselm E. J. Kenealy, O. M. Cap., was appointed first archbishop. The Archdiocese of Simla in 1922 counted 3,434 Catholics (2,498 natives), 16 European priests and 39 conversions. In the extreme northern part of India lies the Prefecture of KAFRISTAN AND KASHMIR, under the jurisdiction of the Archbishop of Simla. This section has been under the care of the Mill Hill Fathers since July 6, 1887. The mission has fourteen churches and chapels, most of which were built in recent years, four convent schools and two hospitals for natives. Fifteen priests and thirty-seven nuns constitute (1922) the personnel of this field, which comprises an area approximate to that of New York State, and has a population of 26,000,000 souls, and a Catholic population of about 5,000 souls. There is little wonder, then, that statistics for 1922 show only a slight increase over those of 1906. But Fr. Mullan, a Mill Hill Father working in this field, writes with optimism: "The results in India are, in general, fairly satisfactory."

Province of Pondicherry.—PONDICHERRY was made an archdiocese in 1886 and received the territory of the suppressed Prefecture of Pondicherry. The number of

Catholics from 1873 to 1886 increased to 70,967. Up to the year 1901 the number of baptisms in northern Pondicherry increased annually by two or more thousands. But from 1901 on, as other French missions, this mission increased but slowly in consequence of the increasing need of means, the emigration of many Indians to Ceylon, Malacca and Natal, and also because of the indifference of the people. Pondicherry in 1904 had 141,024 Catholics, 174 churches, 104 priests, 779 conversions. Statistics for 1922 give 147,710 Catholics, 94 priests and 387 Sisters. In 1899 the Diocese of KUMBAKONAM was separated from Pondicherry in order to lighten the burden of the archbishop. This diocese in 1904 numbered 87,742 Catholics, 512 churches, 41 priests, 126 conversions; and in 1922, 103,118 Catholics, 48 priests, 138 Sisters and 482 conversions.

The Paris Missionary Society in 1897 founded a General Seminary in Pondicherry. The zealous labors of this Society have been well rewarded by the fact that up to 1909 they had trained over sixty-nine native priests.¹³ Besides several secondary schools in Bangalore and COIMBATORE, conducted respectively by the Brothers of St. Joseph and the Brothers of St. Patrick (22 in all), the Society also conducts colleges for boys in Pondicherry, Coimbatore and Bangalore with 1,400 to 1,500 scholars. In 1899 the native Congregation of the Sisters of St. Anne founded the College of the Sacred Heart for girls. The total number of school children in the various schools of the archdiocese was 16,912 in 1906. Orphanages and hospitals are also numerous. Pondicherry alone has twelve orphanages, MYSORE eight, Coimbatore and Kumbakonam four and five, respectively. In 1922 Coimbatore had 44,014 Catholics, 32 European and 23 native priests, 11 Brothers, 114 Sisters, 332 conversions, and Mysore 56,589 Catholics, 47 European and 20 native priests, 9 Brothers, 313 Sisters and 1,164 conversions. The Diocese

¹³ Friedrich Schwager, *op. c.*, p. 376.

of MALACCA is also a suffragan of the Archdiocese of Pondicherry, but lies entirely outside of India.

Province of Ceylon.—In the year 1886 COLOMBO was made an archdiocese. Archbishop Melizan, appointed in 1893, has done much to strengthen the influence of Catholics in public life by inaugurating an annual Catholic Day (1902), and by founding the political “Catholic Union of Ceylon” (1903), and in connection with this the “Catholic Club” to deal with social questions. Great progress was made in regard to schools, so that in 1892 the archdiocese had 215 schools with 17,640 children, and in 1898 these numbers had increased to 412 schools with 36,398 children. There are two native Sisterhoods in the archdiocese, namely that of St. Francis Xavier and that of St. Peter, with 250 members. Twenty native priests had gone forth from St. Bernard’s Seminary at Borella up to the year 1907. The Catholic population of Colombo in 1922 was 279,726, with 81 European and 40 native priests, 79 Brothers, 486 Sisters and 1,748 conversions.

By a Brief dated August 25, 1893, two civil Provinces of Ceylon, the Southern Province and the Sabaragamuva Province, were detached from the Archdiocese of Colombo and erected into the separate Diocese of GALLE. The new diocese was put in charge of the Society of Jesus, Belgian Province. In the southern part of the diocese the missionaries met with much opposition from the Buddhists. The victory of the Japanese over the Russians had a detrimental effect on conversions, since it was looked upon by the heathens as a triumph of Buddhism over Christianity. The Diocese of Galle in 1904 numbered 8,200 Catholics, with 46 churches, 17 priests, 245 conversions and 70 catechumens. In 1922 it had 12,853 Catholics, 28 priests, 10 Brothers, 47 Sisters and 155 conversions.

In 1893 JAFFNA was erected into a diocese comprising the Northern and North Central Provinces of Ceylon. As a result of the removal of all Goanese jurisdiction in

Ceylon in 1887, a new schism arose in the north affecting about twenty parishes. A priest named Alvarez received consecration at the hands of the Jacobite Bishop Marathanas and assumed the title of Archbishop of India and Ceylon. The schism happily came to an end in 1902 under Mgr. Joulain, who became Bishop of Jaffna in 1893. Fr. Jenn in 1899 established a mission station in Annradhapura, the "Holy City" of the Buddhists, and in a short time had collected about 600 Catholics. A high school for boys, an English and an Indian school for girls, an orphanage and the novitiate for the Sisters of the Holy Family, erected in quick succession, give evidence to the progress of Christianity in this city. The Buddhists were aroused and a mob set fire to the school buildings and plundered the house of the Fathers.¹⁴ The Government soon quelled the strife and forced the Buddhists to repair the damage. In 1904 there were in the Diocese of Jaffna 44,300 Catholics, 204 churches, 38 priests, 236 conversions and 275 catechumens. In 1922 we find 56,126 Catholics, 54 priests, 37 Brothers, 90 Sisters and 284 conversions.

In the Diocese of KANDY, erected in 1886, the progress of the Catholic Religion was very slow, and this, Pope Leo XIII. attributed to the dearth of native priests. In his Encyclical, *Ad Extremas Orientis Oras*, of June 24, 1893, he lamented this fact and encouraged the bishops to build up a native clergy. To this end the Pope planned the foundation of a large central seminary, which plan he entrusted to Mgr. Zaleski, Apostolic Delegate in 1892. Amptya was chosen as the location, and the Seminary was completed in May 1899 and entrusted to the Belgian Jesuits. Up to the year 1918 the Seminary had trained 213 native priests. In this Seminary members of various castes have been brought into a most intimate concourse, so that the friction between castes, which often prevailed in other seminaries, has been eliminated here. In 1904

¹⁴ *Ibidem*, p. 356.

the Diocese of Kandy could show 27,938 Catholics, 59 churches, 23 priests, 160 conversions, 20 schools with 1,656 pupils, and in 1922, 30,228 Catholics, 47 priests, 10 Brothers, 55 Sisters and 440 conversions.

TRINCOMALIE was created a diocese in 1893, and put in charge of the Belgian Jesuits. The Wesleyans had been active here for ten years, and were in possession of seventy-three schools. The missionaries, however, made great progress, and the Catholic Church has gained quite some prestige. The Buddhists are not so fanatic here as in Galle and Colombo, although immediately after the Russo-Japanese War two schools were burned by a mob. In 1904 statistics for Trincomalie give 7,500 Catholics, 22 churches, 12 priests, 68 conversions and 45 catechumens. Figures for 1922 give 8,318 Catholics, 20 priests and 98 conversions.

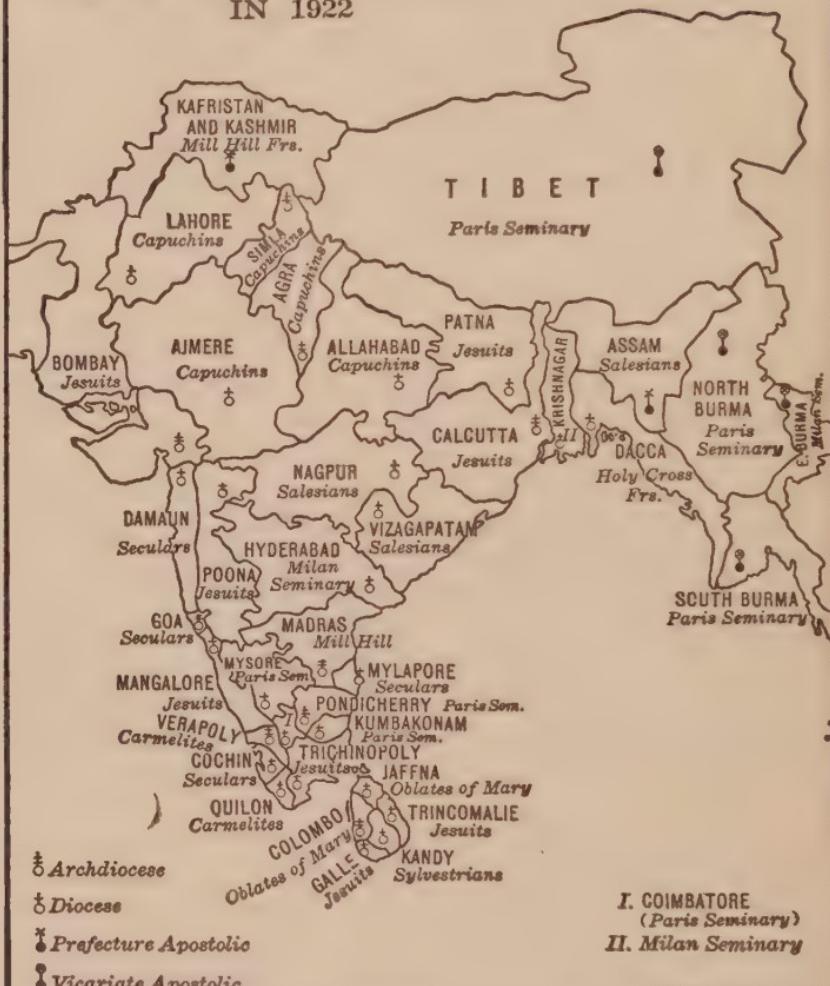
Burma.—Mandalay in North Burma is the central point of this mission. In this place, as in Rangoon, a parish church for Chinese and Tamils has been erected. Here, too, is the world-known St. John's Leper Asylum, founded by Fr. Wehinger. In 1891 he laid the foundation of the asylum, and in 1895 traveled throughout the whole Christian world collecting alms. With this money and the help of the British Government he built one of the best equipped institutions of its kind, and placed it in the care of the Franciscan Missionary Sisters of Mary. More than 300 lepers find a refuge in St. John's Asylum every year.

The total Catholic population of the three **VICARIATES OF BURMA** in 1911 was 88,447. There were 102 churches, 844 chapels, 91 European and 14 native priests, 52 Brothers, 142 Sisters, 411 teachers, 297 catechists, 157 schools with 3,879 pupils. In 1922 these vicariates counted 92,295 Catholics, 82 European and 29 native priests, 36 Brothers, 244 Sisters and 1,064 conversions. Since July 16, 1920, British Burma has been under the jurisdiction of the Apostolic Delegate of India and Ceylon. Although

geographically it forms part of Farther India, it now belongs ecclesiastically to India.

Conclusion.—The establishment of the Hierarchy has, indeed, marked a new era for the Catholic Church in India. Where before the Church had found it difficult to hold her own, she now masters the situation, and is making wonderful progress. The number of missionaries, both European and native, has increased; churches, schools and institutions of all kinds have been either newly erected or enlarged; and Catholic interests are publicly fostered with great vigor. This advance of the Church is, to say the least, an unfailing gauge of her vitality and a pledge of a brighter future. Dom Maternus Spitz, O. S. B., writing in the *Catholic Missions* (New York, Vol. X, p. 200) on the progress of the Catholic Church in India has this to say: "India is, indeed, a vexed problem! the solution of which is a burning question of paramount importance . . . if the commission of Jesus Christ to His Church 'to teach all nations' is to be realized. What are almost two and one half millions of Catholics (including Ceylon and Burma) in a population of three hundred and fifteen millions? And yet, the Catholics in India, though a small body in comparison with the millions outside the Church, are the most highly organized body in India, the only one solid and serried mass in the midst of a vast floating crowd of warring religions, sects and creeds."

ECCLESIASTICAL MAP OF
INDIA, BURMA AND CEYLON
IN 1922



CHAPTER V

THE WORLD WAR AND SUBSEQUENT EVENTS

WHEN the great European conflict broke out in the summer of 1914 the German and Austrian missionaries residing in India had misgivings as to their possible fate, but they lived in hope that the British Government would have consideration for them on account of the extensive educational and social work they were conducting among the people. Their hopes, however, ended in bitter disappointment.

German Missionaries during the First Months of the War.—During the first months of the war, it is true, the missionaries of India were treated leniently by Government officials. About the middle of August 1914 they were summoned before the civil authorities to register and to give their word of honor that they would do nothing contrary to the laws of the country. This registration was conducted differently throughout the Empire. In Bombay, for instance, it was sufficient for the Superior to represent his community, and a pass to leave the city was easily procured. But in the north more was demanded. Each missionary had to appear personally; their firearms were taken from them and the plea that they needed them as protection against wild beasts was not considered. Passes were seldom issued. But in spite of these inconveniences we must nevertheless say that the British Government at that time had some consideration for the missionaries, since the Germans who were not missionaries were being sent to the prison camp at Ahmadnagar as early as August 1914.

Imprisonment of First Jesuits.—Among the first missionaries who suffered imprisonment were the Jesuits of Bombay and Poona. Although the Most Rev. Herman Juergens, S. J., Archbishop of Bombay, had been assured by the Governor himself that "full confidence" was placed in those under his charge, still on September 10 he heard of the intention of the Government to imprison the younger members of the Society. Every possible means was employed to avert the calamity and seemingly the end was achieved. But the great blow was preparing in silence. On December 1 the Jesuits were informed that all members of the community under forty-five years of age were to be made prisoners of war; the rest were to be held as civilians. However, His Grace and thirteen priests were exempted and they remained to conduct their schools and colleges in Bombay. The sad departure of the first Jesuits from Bombay took place on December 29, 1914, when six priests, fourteen scholastics and five lay Brothers left for Ahmadnagar.

Concentration Camp at Ahmadnagar.—Ahmadnagar is an ancient city situated on an elevated plain east of Bombay. Its main object of modern interest are the military barracks, which during the World War were divided into three separate detention camps. The first camp was surrounded by barbed wire and was made up mostly of tents with a few stone barracks. This camp was continually guarded by British soldiers. The second camp was composed of barracks and in these the prisoners on parole were generally lodged. These prisoners enjoyed certain liberties and with some restrictions were at perfect freedom within a set radius. At the third camp were detained the civilian prisoners and their treatment was considerate.

The Jesuits at Ahmadnagar.—When the Jesuits from Bombay arrived they were assigned immediately to the second camp but lodged in tents. That they were placed in this camp was an exception due probably to the Bom-

bay authorities. The rule was that all missionaries, whether Catholic or Protestant, had to spend at least some time within the barbed wire enclosures. The Jesuits soon realized that they were prisoners. As stated above they were placed in tents. They were ordered to lug the necessary furniture, tables, benches, bedsteads, mattresses, etc., from the general storeroom. They received nothing to eat on the first day. As excuse for this treatment the commanding officer said they had arrived unexpectedly and could not receive better accommodations. This excuse, however, was not founded on fact. The Jesuits were repeatedly promised better quarters, but these promises were not realized for months. The hot season set in and made their living condition next to unbearable. Storms brought in clouds of dust, heavy rains turned the floor into a swamp, the nights were cool and the continual draught was dangerous. The missionaries begged for two empty barracks, but were refused. The hardships naturally brought with them their evil effects. Sickness crept in and for several weeks their mean habitation was converted into a hospital.

Additional Hardships.—This sad lot was depressing, but it was increased by the conduct of even their fellow prisoners, who were mostly biased Protestants. The Jesuits were not agreeable to them and many bitter remarks were passed. Gradually, however, they were won over by kindness especially when the Jesuits introduced language courses in English, French, Italian and Spanish. At first only a few came, but later half the camp participated. When the Jesuits left at the end of March the prejudice had been greatly diminished and the prisoners were sorry to lose their instructors.

Conditions Improved.—The transfer of the Jesuits to the civilian camp meant much for them. Here they met other religious from different parts of the country. They were now allowed suitable dwellings. Community life was resumed. A chapel was prepared, and the Eucharistic

God once more dwelt in their midst. Services were frequently held, in which Protestants also took part.

Power of the Press.—Until May 1915 only one-third of the Catholic missionary personnel of India of German or Austrian extraction was interned, and most of the missionaries expected conditions to remain thus. The prolongation of the war, however, with little prospect for a British victory turned the tide. The Indian Press poisoned the public mind. Day for day the Germans and everything connected with them were denounced in the strongest terms. Statements as the following were of common occurrence: "All Germans in India should be imprisoned"; "no German should be permitted to live in British possessions after the war." The German missionary was even compared to the pariah, the lowest and most detested of India's inhabitants. This action on the part of the Press had its desired effect. In the beginning of June it was announced officially that all Germans and Austrians were to be interned. Upon this declaration the Hierarchy of India, consisting mostly of French, Belgian and Italian bishops, unitedly sent an appeal to the Government in behalf of the unfortunate missionaries. The Most Rev. Anselm Kenealy, O. M. Cap., Archbishop of Simla and the only British-born bishop of India, and Rev. Ernest Hull, S. J., editor of the *Bombay Examiner*, were staunch defenders of the missionaries both before the Government and in the Press. However, all efforts were in vain, London had legislated and India had to bow.

Fate of Sisterhoods.—During the next few weeks India was being cleared of Germans. Women and children were sent to their separate concentration camps at Belgaum near Poona. The Sisterhoods were in danger of sharing the same fate, but finally they were interned in their own convents. Not all the Sisters were treated with equal severity. Some were permitted to teach the children certain branches; others were positively forbidden to teach;

whilst others again were denied all communication with the outside world.

The Missionaries at Assam.—Toward the middle of June 1915 Rev. Christopher Becker, S. D. S., Prefect Apostolic of Assam, was notified to be in readiness with his confrères to leave for Ahmadnagar. The prefect apostolic begged and was granted three weeks' grace to make some provision for his missions. He wrote for priests to the Most Rev. Brice Meuleman, S.J., Archbishop of Calcutta, who, as we shall see later, responded in spite of the hardships that confronted him. On July 9, 1915, amid the wailing of their flock, the members of the Society of the Divine Saviour left Assam for Calcutta and Ahmadnagar, where they spent three months behind the barbed wire fence. Here they met Catholic missionaries from all parts of India: from Dacca, Calcutta, Nagpur, Madras, Trichinopoly, Bombay, Lahore and Bettiah. At first no distinction was made and thus missionaries were sometimes placed side by side with some of the most degraded of human society. Only after several months were the Catholic missionaries housed in separate barracks.

More Jesuits Interned.—The remaining Jesuits in Bombay and Poona received official notice on June 23, 1915, that they also were to leave their mission. Every precaution was now taken, for the very existence of the missions was at stake. Fortunately, however, they also were given three months' grace during which time they were to call upon missionaries of Great Britain to take their place. This was encouraging and saved their missions from total ruin. As the three months were coming to an end the Jesuits were expecting to be taken to Ahmadnagar. However, through the influence of Fr. Hull they were imprisoned at the Jesuits' relaxation camp at Khandala near Poona, where several of their confrères had already been interned since the beginning of the war.

Tyrolese Capuchins Expelled.—Heretofore none of the alien enemies in India had been expelled from the coun-

try, but on August 13, 1915, the Indian Government issued a final proclamation declaring that all Germans and Austrians above military age should be repatriated. The Tyrolese Capuchins in charge of the Prefecture of Bettiah now also became the victims of British ingratitude. Since the beginning of the war they had been hampered in their missionary activities; still they were permitted to remain at their stations. Even this was now denied them. Toward the end of August they received word to be in Bettiah equipped for travel by September 9. Once assembled in Bettiah there was no particular haste, and so on the following Sunday solemn services were held in the prefecture church at which Fr. Remigius Schwartz, O. M. Cap., Prefect Apostolic, preached a touching sermon admonishing his flock to hold fast to the true Faith they had received and to follow with childlike obedience the new missionaries who would be sent to them. According to the law not all of these self-sacrificing men were to be repatriated; however, all the priests and the two infirm lay Brothers obtained permission from the Government, through the influence of the Capuchin Archbishop of Simla, to return to their native country. They left Bettiah on November 15 for Calcutta, where they embarked on the Golconda three days later. On November 24 they reached Madras where more missionaries were added to their number. The Golconda on this first trip conveyed thirty-nine Catholic missionaries from India.

Second Trip of the Golconda.—The interned missionaries at Ahmadnagar met with many disappointments from September 1915 to the following April. At first most of them expected to leave India by October. Then they were told they would not depart before January, but in reality they left India only in March. On March 28 all Germans and Austrians including the missionaries were conveyed by special train to Poona where many German women and children were added to their number. At Khandala some thirty Jesuits boarded the train. In

Bombay they embarked, and on March 30, 1916, the famous Golconda began her second trip from India. Of the 400 on board ninety-eight were Catholic missionaries. These missionaries arrived in England on May 16 where they were imprisoned, and only after four weeks were the last Catholic missionaries released and sent to Holland.

On her two trips, therefore, the Golconda was instrumental in repatriating or in other words expelling 137 Catholic missionaries, a fact which will ever remain a blemish on English diplomacy. In India there remained behind about fifty missionary Brothers, as prisoners of war, some aged Jesuit Fathers whose expulsion may have appeared too cruel, twenty-five Alsatians working in French missions, and some 130 religious Sisters. Many of these, however, were deported after the armistice and so the clamoring of the Indian Press for the barring of all Germans even after the war was not entirely in vain.

Anxiety of the Hierarchy.—The imprisonment and deportation of so many active missionary forces could not but create a great anxiety among the Hierarchy of India. From this missionary field the cry had always been heard that the laborers were all too few and now even these few were greatly reduced. What was to become of the missions? How were the vacancies to be filled? How were the newly converted to be held and cared for? These were grave problems that confronted the Indian Episcopacy during the war. But, while efforts were made to solve the difficulties, those remaining missionaries in India were presenting to the world splendid examples of zeal and self-sacrifice for the cause of Christ. They were willing to forget self. Many offered to double their already heavy burden in order that Catholicism might not suffer.

Further Hardships.—But we know "trials come not single-handed." The financial situation became precarious. Nearly all help from Catholic Europe, which

had been the mainstay of the missions of India, was cut off. The little money that did come from Europe had less than half of its value due to the unfavorable rate of exchange. Food, clothing and building material attained enormous prices. A number of mission stations had to be given up and catechumenates abandoned; catechists could not be supported and many were dismissed; the training school for catechists at Madras had to be closed. The archbishops and bishops, realizing their own great distress, appealed to their flock to save the Indian missions. Although the people were heavily taxed by the Government on account of the war, still they hearkened to the call of their spiritual leaders and contributed magnanimously. Thus, for instance, in Calcutta Rs. 40,000 (about \$13,000) were collected as extraordinary alms in 1915. At first sight this sum might appear small, but it is not if we consider that most Catholics of India are not blessed with the riches of this world.

The Magnanimity and Achievements of His Grace, the Archbishop of Calcutta.—Mgr. Meuleman, S. J., the Archbishop of Calcutta, must be admired for his courage and unshaken trust in God. Although the war wrought much havoc in his own archdiocese still he was willing to help other mission fields. He gave seven of his men to Bombay. Upon the request of the Very Rev. Christopher Becker, Prefect Apostolic of Assam, who was to be expelled with his confrères, he consented to send five of his missionaries to that field in order that the labors of those zealous workers should not be lost entirely. He foresaw that the taking over of this field would entail many sacrifices, but he accepted the burden looking only to the welfare of the Church. And God looked upon his good will and blessed the fields entrusted to him. Thus, for instance, the high school at Ranchi was enlarged; a new school was completed in October 1914; a hostel for students was erected in 1916; and a school for domestic economy was opened at Haflong. These achievements were

due in great part to the able Jesuit, Fr. Vander Schueren. In order to raise money he arranged bazaars and motion picture shows which were well attended. He also traveled to England and Australia where he interested the Catholic population in the needy missions and received generous alms.

The Missions of Bombay and Poona.—In Bombay and Poona the future of the missions became precarious. Of the original missionary personnel of 165 there remained at the end of 1915 only sixty-two. The Most Rev. Herman Juergens, S. J., Archbishop of Bombay, did all in his power to save the missions from ruin. He appealed to the bishops of India, to England and even to America. The bishops of India responded generously and supplied some thirty priests; the German Province of Jesuits gave five priests of non-German nationality; the English Province sent its quota including the Rev. Alban Goodier, who was placed in charge of St. Xavier's College and after the war was made Archbishop of Bombay. The American Province sent eight Fathers and two scholastics. By this procedure these missions were saved from almost total ruin. But we must remember, the new forces could not begin where the old ones left off. Some could speak neither the English nor the native tongues. Others were not accustomed to the climate. The financial question, too, worried them. Although the Government showed itself more generous than before the war, still the missionaries had to struggle to make ends meet. The faithful must be commended for their good will. They saw the distress of their spiritual directors and, although mostly of the poorer class and heavily taxed, still they contributed Rs. 18,000 for the missions in one year. The great calamity which had befallen these missions was too heavy a burden for the aged shoulders of the beloved Archbishop, the Most Rev. Herman Juergens, S. J., and he succumbed to its weight, breathing forth his soul to his Maker on September 28, 1916.

The Mission Field of Bettiah.—After the expulsion of the Tyrolese Capuchins from Bettiah it is held “on good authority” that the Indian Government “offered the mission with all its property to the American Methodists.”¹ But the neighboring Capuchins saved the situation by offering their services. Capuchins were sent to the rescue from Allahabad, Agra and Ajmer, and the Very Rev. Fr. Felix Finck, a Belgian Capuchin of the Lahore mission, was appointed administrator of the prefecture. Upon his arrival in January 1916 he found the mission of Bettiah in a lamentable condition. The new priests were young and without experience. The native priests (seven in number) and the Italian Capuchins lacked mutual confidence. The Christians received their own clergy with coldness. The able administrator at once set about to conciliate his priests, and then to study carefully the conditions of the various stations of the mission. He found nothing but poverty and misery. What was to be done? His knowledge of economics was of assistance to him. He himself wrote: “Discovering at the very outset that the Christians depend almost wholly for their support on the aid given by the mission, I established, with the aid of the Government, Mutual Benefit Societies. These exist in all the centers and, instead of coming to the priests for help, the faithful obtain the small sums necessary to carry on their farms and other ventures from the Society. . . . The Christians no longer solicit aid at the missions, and they are contented because they are independent and self-supporting. The change in the condition of the communities since the introduction of this system is incredible.”² The Very Rev. Felix Finck also opened two technical schools at Bettiah and the good attendance shows that his work was appreciated by the people. Toward the end this Father tended to the whole mission with his seven

¹ *The Franciscan Annals of India*, Agra, June 1920, p. 189.

² *Catholic Missions*, N. Y., Vol. VIII, 1919, p. 231.

secular native priests, all his confrères having gone back to Lahore on account of sickness.

All Missions of the Empire Suffered by the War.—These mission fields, although most afflicted, were not the only ones in which the effects of war were felt. The Dioceses of Pondicherry, Kumbakonam, Mysore and Coimbatore, all in charge of the Paris Foreign Mission Seminary, by the end of 1916 had lost fifty of their priests who were called to their country's colors. In addition to this misfortune a terrific cyclone destroyed many human lives and much mission property at Pondicherry. A number of missionaries of the Diocese of Nagpur were either interned or recalled to Europe. Seven stations had been kept up by alms from Germany. These naturally ceased at the outbreak of the war. The bishop was doing his best to save these missions but towards the end of the war the task was almost hopeless. Verapoly also suffered, as we can see from a letter of Fr. Bonaventure, O. C. D.: "Our distress," he wrote, "is such that, if our good American friends do not come to the rescue, we must suspend all missionary activity." The Capuchin mission fields of the north were also affected. They gave to the needy mission fields of Bettiah as many of their staff as they could possibly spare. These fields comprise the poorest of India's inhabitants. They are almost entirely dependent on foreign help, and this help was greatly diminished during the war. Rev. Pius Lyons, O. M. Cap., "finds the most absolute Franciscan poverty in the field of Simla." And in Ajmer, Fr. Simon, O. M. Cap., lived at the close of the war on twelve cents a day so that he might carry on his work for the salvation of souls. A Sister wrote from the same mission: "Poor harvests, added to war conditions, bring starvation very close." To these hardships caused by the war were added the influenza, cholera and famine which ravaged India in 1918. It was, perhaps, the greatest scourge India has ever had. It counted its

victims not by the thousands but actually by the millions. Physicians were all too few and medicines could not be supplied. Had there existed at the time a well-developed system of medical missions throughout the land, many precious lives could undoubtedly have been saved.

The Missions and the Peace Conference.—The war at an end, the British Government, to say the least, could have been expected to permit the deported missionaries to return to their field of labor. The diplomats of Great Britain, however, thought otherwise, and not only refused the German missionaries passage to India, but even deported the majority of those who were still held in the concentration camps. Provision for this action of Great Britain was even made in the Treaty of Peace. Articles 122 and 438 of the Versailles Treaty affected the missions and they were looked upon not only as an injustice towards individuals, but also, as the *Osservatore Romano* remarked, as an infringement on the inalienable rights of the Church to choose and send forth the messengers of the Gospel. The late Pope Benedict XV. at first deplored the difficulties imposed on Catholic missions by the execution of the said Treaty. He protested repeatedly against the action of the Peace Conference. But obtaining very meager results, he, as the Vicar of Christ upon earth, fearlessly denounced the painful condition holding that, in the interest of religion, civilization and humanity, the Catholic missions should not be molested. Holland, Spain and Switzerland also gave free expression to their feelings of indignation regarding these articles of the Treaty. The Catholics of the Allied and Associated Powers did likewise, not excepting those of our own country. In the summer of 1920 another attempt was made by Rt. Rev. Mgr. Kelley of Chicago, President of the Catholic Church Extension Society, to have these articles of the Treaty changed. He journeyed to Rome and was empowered by the Vatican to deal officially in his negotiations with the British Government. In London he offered a plan to the

British officials which received consideration, and which has removed most of the restrictions against missionaries of non-British nationality.

Help for the Missions.—While these difficulties were being solved the Holy See deemed it advisable to make some provision for the mission fields of India. She entrusted the missions of Bombay and Poona to the American Jesuits of the Maryland-New York Province. Twenty-seven members of the Society were willing to go to their field of trust, but as they were unable to procure the necessary passports from the British Government, the Holy See entrusted the missions of Bombay and Poona to the Jesuits of the Aragon Province of Spain. In September 1919 the new Diocese of Patna was formed. It comprises the former Prefecture Apostolic of Bettiah and Nepal and the eastern, the most flourishing part of the Diocese of Allahabad. The episcopal seat of the new diocese is at Bankapur. This field was given to the Missouri Province of American Jesuits. After waiting almost a year for the passports the first of these Jesuits, Fathers Anderson, Milet, Kelly, Troy and Eline left America in January 1921 for the new field in India. Assam was administered by the Most Rev. Brice Meuleman, S. J., Archbishop of Calcutta, until 1921 when the Holy See entrusted the prefecture apostolic to the Salesians of Don Bosco. The large Diocese of Trichinopoly was divided and the new diocese (the southern portion), upon the suggestion of the Apostolic Delegate, Mgr. Pisani, is served by native priests under a native bishop.

Stir in Dacca.—A new era opened for the Bengal mission of Dacca, which is in charge of the Congregation of the Holy Cross. The latest General Chapter of the Congregation held at Notre Dame, Indiana, from August 12 to 23, 1920, decided to add to the missionary staff in India eight new volunteers from the United States and Canada. A building program was also adopted which calls for "a preparatory seminary in the United States for boys with

missionary vocations, another seminary in Dacca for the native Bengalese youth, and a sanatorium where the incapacitated missionaries may regain their health.”³ Since this Chapter the Holy Cross Fathers in our country have been laying plans to open a mission seminary at Washington, D. C. These facts predict a bright future for the mission field of Dacca.

Meeting of South Indian Bishops.—Although hampered on all sides during the war the bishops of India, nevertheless, devised new means of progress. Thus toward the end of January 1917 on the occasion of the consecration of the new Bishop of Mysore, eight South Indian bishops met in conference at Bangalore and passed among others the following resolutions: (1) The Marian Congress which was to be held toward the close of 1914 at Trichinopoly, shall be held at the end of 1918; (2) for the purpose of distributing apologetic writings a society on the plan of the English Truth Society shall be introduced into the Madras Presidency; (3) the confederation of Catholic Societies shall be encouraged; (4) a Catholic daily shall be brought into existence. That the resolutions of the South Indian bishops did not remain ineffective goes without saying. Before the close of 1920 the *Eastern Mail*, which was intended to be the first English Catholic Daily Paper of India, was given to the public, and the Indian Catholic Truth Society was established on a firm basis.

Catholic Confederation.—At the same time great efforts were being made for a Catholic Confederation of all India, Burma, Ceylon and Malaya. Its development had been (1921) in the hands of a provisional committee with headquarters at Lahore. This action on the part of the Catholics of India had become a necessity in view of the reform schemes of the Native States. Colonel P. O’Gorman, President of the Catholic Association of the Allahabad Diocese, showed its urgent necessity when he

³ *The Bengalese*, Washington, D. C., Vol. II, 1920, p. 19.

said: "The threatened Cochin Christian Civil Marriage Bill with encouragement of rebellion against ecclesiastical authority, the introduction of legalized concubinage and illegitimacy of offspring, with separations, divorces, and disruption of family ties and social demoralization in its train, are but other writings on the wall which clearly point to what Christianity and especially Catholicity have to expect in the not very distant future. . . . But if we (Catholics) have a firmly united, never-failing body to give expression to our opinions, be sure we shall present such a formidable front that there will be no mistake anywhere, and our adversaries will think twice before assailing a phalanx so organized."⁴

The Marian Congress.—In January 1914 the members of the Sodality of the Blessed Virgin at Trichinopoly originated the plan of holding a congress of all Marian Sodalities of India, Burma and Ceylon in order to extend the devotion to the Blessed Virgin Mary. This congress was to meet at Trichinopoly during the Christmas season of 1914. Although this was made impossible by the outbreak of the war still the idea of the congress which had taken such deep root in the minds of the people could not die. It slept in peaceful slumber during those terrible years of the war only to awaken at the dawn of peace with renewed strength. A new plan, however, was now adopted. The Marian Congress was to be held not only for the purpose of promoting devotion to the Blessed Virgin, but also of deliberating "on the most important problems affecting the growth and interests of the Catholic Church" in India. Since the congress was now to be held on such a comprehensive basis it was deemed advisable to transfer its seat from Trichinopoly to Madras.

After extensive and elaborate preparations under the able management of the various committees the Marian Congress was formally opened on January 4, 1921, by His Excellency, Mgr. Pisani, Apostolic Delegate to India.

⁴ *Catholicus*, Cawnpore, India, Vol. VII, 1920, pp. 283-284.

Each day of the congress opened with a Pontifical Mass and closed with Benediction services. During those memorable days Madras harbored pilgrims from all parts of India, Burma and Ceylon who came to show their love and respect to the Blessed Virgin Mary and her Divine Son. That these devoted clients of the Mother of God had deeply at heart the welfare of the Catholic Church in India may be judged from the various subjects treated at the congress. The more important of these were: Glories of Mary; the Catholic Home; Moral Training in School; Federation of Sodalities; the Indian Catholic Truth Society; Apostleship of Prayer; Retreats; the Teaching of Christian Doctrine and the Training of Catechists; Fostering Sacerdotal and Religious Vocations; Catholic Dispensaries and Hospitals; Mary and Non-Catholics; Propagation of the Faith.

The Imposing Ceremonies of the Congress.—It would lead too far to describe the impressing ceremonies of the congress, especially at its solemn close on January 6; how those long lines of faithful moved slowly in procession through the streets of Madras toward the congress hall; how the island opposite the city was illuminated by thousands of electric lights; how the images of the Blessed Virgin and His Holiness, Pope Benedict XV., were flashed against the sky in the splendid display of fireworks. Truly it was a spectacle the like of which had never before been witnessed in the East. The heathen viewed it with amazement; the Christian beheld in it the force of unity; whilst the Catholic saw in it the glory of his Faith. That such a congress which aimed at Catholic solidarity was most opportune and beneficial to the Faith in India no one can gainsay, especially if one considers the fact that India at the time was in an unsettled political condition and was putting forth a united effort to gain self-government.

All-India, Burma and Ceylon Bishops' Conference.—This conference, the first of its kind in India, was held



Dignitaries at Marian Congress

at San Thome, Mylapore, January 7 to 10, 1921. Upon the hearty approval of the Holy See, it was convened promptly after the Marian Congress at Madras. Almost every archbishop and bishop of India, Burma and Ceylon was present at the conference and those who could not attend personally were represented by their vicars-general. At this extraordinary meeting the prelates discussed the most important and urgent questions touching upon the general welfare of the Catholic Church and Catholic life in India. Such a consultation regarding the progress of Catholicity in India and the common understanding arrived at upon these questions by such a body of eminent ecclesiastics cannot but produce good results for the future of Catholic work in India.

Upon viewing the achievements of the Catholic Faith in the Orient, some may be inclined to think that India is no longer in need of our help. This, however, is far from the truth. In spite of the progress of Catholicism, India still remains a vast mission country dependent upon outside help. Over 316,000,000 natives are yet enveloped in the darkness of error. To lead these millions to the light of the Gospel is the purpose of our missionaries in India.

CHAPTER VI

PROTESTANT MISSIONS

First Protestant Missionaries.—Although it is true that Protestants were in India as early as 1596, it is also equally true that they did not preach their religion to the natives until more than a century later. The year 1706 marks the beginning of Protestant missionary activity in India. In this year there arrived from Denmark two German Lutheran missionaries, Bartholomew Ziegenbalg and Henry Pluetschau, sent by the King of Denmark, who immediately began their work of converting the pagans at Tranquebar. The beginning was difficult, but as time went on they established new stations at Madras, Cuddalore and Tanjore. Christian Frederick Schwartz, the most famous of early Protestant missionaries in India, not only continued the work of his predecessors, but even extended it as far south as Tinnevelly. Schwartz arrived in India in 1750. It is said of him that “he had strong religious instincts, and apparently a moral purity far above most of his order. What he knew, or thought he knew he honestly desired to impart to others.”¹ But in spite of his sincerity he did not attain the spiritual success he had expected. He himself admitted this in a letter written from Tanjore to his friend, Chambers, in England: “I wish,” he said, “I could send you a list of real converts. . . . But alas! how rare are these!”²

The Baptists.—The Baptists under William Carey followed the Lutherans to India in 1793. Their first mission

¹ T. W. M. Marshall, *Christian Missions*, New York, 1880, Vol. I, p. 282.

² *Idem*, p. 284.

station was erected at Serampore near Calcutta, where they conducted a college for the natives. They next opened a printing establishment at Serampore where they printed the Bible in some thirty native tongues. That the early missionary efforts of these Baptists produced but meager results may be judged from the words of a Protestant writer of the time. "The converts made by the Baptist mission," he says, "are the most wretched creatures imaginable. Under the Baptist system all is dreary. The convert receives the word only, and is left to grope his way in the dark over obstacles which not one in a hundred surmounts."³

The Church of England.—We now come to consider the efforts made by the Anglican Church to convert India. Prior to 1814 there were few if any Anglican missionaries in India. It is true the Church of England had employed German Lutherans and Calvinists to act as her paid representatives, but they only served to bring ignominy upon her. The Church authorities, therefore, thought to better conditions by establishing an ecclesiastical authority in India, and accordingly in 1814 sent Dr. Thomas Middleton to Calcutta as the first Anglican archbishop of India with three archdeacons under him. This action on the part of the Church of England drew the attention of various missionary societies towards India. The earliest of these were the Anglican Church Missionary Society (1814), which at first sent mostly German Lutherans and Calvinists as representatives to India, and the Society for the Propagation of the Gospel (1826). In 1830 ten Protestant missionary societies with 106 stations and 147 agents were active in India. Owing to these and similar societies Protestant missionary activity in India began to flourish, and it has continued to do so even to the present time. New dioceses of the Indian Church were formed at Madras (1835), Bombay (1837), Lahore (1877), Travancore (1879), Chota Nagpur (1890),

³ *Idem*, p. 322.

Lucknow (1893), Tinnevelly (1896), Nagpur (1902), Dornakal (1912) and Assam (1915).⁴

Other Denominations.—Besides the Anglicans, Baptists and Lutherans there are active in India also the Methodists, Presbyterians, Congregationalists and the Salvation Army, all of whom have strong organizations.

What are these organizations accomplishing by their presence in India? Are they meeting with success? To determine these questions it is necessary to consider their work.

Protestant Liberality.—That Protestant missionaries in general have greater resources at their command than Catholics is a well-established fact. Thus, for instance, in one year (1912) no less than thirty-eight million dollars were collected for Protestant mission work. That India is the happy recipient of a large portion of these generous alms may be seen from the various educational and philanthropic institutions conducted by Protestants in that country.

Schools.—The Protestant school system in India is of far-reaching influence. It is by means of education that the missionaries endeavor to influence the mind of the native, who thirsts for knowledge. Especially the leading classes are reached in this manner, and not seldom are conversions due solely to the school. It is the custom in strictly denominational institutions of learning to oblige the pupils without exception to attend the Bible classes. This is repugnant to the native, but he philosophizes: "no Bible—no logic," and so he submits to the demands of his tutors. As said above, conversions may often be traced to the schools, and when a teacher sees a talented pupil among the converts he tries to influence him to become a teacher, a catechist or some other missionary agent.

The Protestants have colleges all over India, the best attended of which are the S. P. G. (Society for the Propagation of the Gospel) College at Trichinopoly with 2,027

⁴ *Indian Church Directory*, Calcutta, 1918, p. 32.

scholars; the Scottish Churches College at Calcutta with 1,102 scholars; and the Wilson College at Bombay with 984 scholars. Besides these, the various denominations conduct more than 200 high schools and almost 100 industrial schools. In the latter the pupils are taught a trade such as carpentry, blacksmithing, gardening, tailoring, tanning, shoemaking, stone-cutting, rope-making, printing, weaving, embroidering and many other useful occupations.⁵

Philanthropic Institutions.—Of not less importance are the charitable institutions conducted by Protestant organizations. Dispensaries are connected with many of the mission stations where the natives receive medicines either free of charge or for a nominal sum. Well-equipped hospitals are also quite numerous. The value of these institutions cannot be overestimated. “A Hospital,” as Dr. Margaret Lamont remarks, “is a ready-made congregation; there is no need to go into the highways and hedges and compel them ‘to come in.’ They send each other, one who has been helped telling her friends. The crowds in the waiting room have time to hear what a native nun or a Protestant Bible-woman has to say about the Religion of Jesus Christ. The Protestants indeed make use of this opportunity”⁶ to spread their doctrines to the most remote villages and hamlets.

It is especially in medical work where women helpers are much in demand. “The best way of reaching pagan women is through doctors of their own sex, and it is absolutely the only way of reaching the secluded Mohammedan women. Even native Christians think it much more becoming for women to be ministered to by other women.”⁷ Protestants have taken steps to satisfy this demand by establishing the Women’s Christian Medical College at

⁵ *Protestant Missionary Directory*, Ajmer, 1920, pp. 167–177.

⁶ Margaret Lamont, M.D., *Twenty Years’ Medical Work in Mission Countries*, Shanghai, 1918, p. 34.

⁷ Margaret Lamont, M.D., *Lives of Women Doctors* (Leaflets).

Ludhiana in North India. Its sole object is to train doctors, compounders, nurses and midwives for missionary work in India. What great work this college is doing for the women of India may be seen from its report for 1919. During the twenty-five years of its existence it had turned out sixty-one Indian women doctors, forty-eight certificated compounders, fifty-three nurses and 186 certificated midwives.⁸ It was of this college that Mgr. Biondi, the sometime Apostolic Delegate to India, said it was doing excellent work and wished it were Catholic.

Homes for the Blind and Deaf-Mutes.—Beside hospitals and dispensaries the Protestants also conduct a limited number of homes for the blind and deaf-mutes. The schools for the blind at Palamcottah are much appreciated. The inmates receive a common school education and, besides, the girls are taught basket making, tanning, bead works and tape weaving, knitting, etc., and the boys are instructed in cotton weaving, chair caning, mat weaving, etc. The boys are able to weave their own clothes. The institution numbers 144 inmates. Both at Palamcottah and Madras are orphanages for deaf-mutes under Protestant auspices, and they harbor children from all parts of India.

Leper Asylums.—Of all countries in the East in which leprosy is prevalent India has, perhaps, the greatest quota. Almost a million of India's inhabitants are afflicted with this dreadful disease. To alleviate the sufferings of these victims is the object of the interdenominational society, The Mission to Lepers. This society has in India alone, which is its main field of labor, forty-two asylums caring for 7,165 lepers.⁹

The Press.—It is an old saying that "the pen is mightier than the sword." Protestants were imbued with this truth from the very beginning of their activity in India and it was always their aim to establish as many printing presses

⁸ *Ibidem.*

⁹ *Protestant Missionary Directory*, Ajmer, 1920, p. 125.

as possible. According to the *Protestant Missionary Directory for 1920-1921* there are no less than thirty-three such presses in India printing more than 120 publications in the principal languages and dialects. By means of the Press Protestants carry on extensive Christian propaganda. Thousands of bibles are thus printed in the different languages and circulated annually among the natives of all parts of India by the British and Foreign Bible Society. This society has auxiliary establishments at Bangalore, Bombay, Calcutta, Madras, North India and the Punjab. But Protestants in India are also guilty of a gross misuse of the Press, employing it often as a means to arouse anti-Catholic feeling. Leaflets and tracts appear, sometimes anonymously, which represent the Church of Rome as "narrow, ignorant, idolatrous, corrupt, tyrannical, full of errors, superstitions and scandals." The Press is a powerful factor in creating public opinion and consequently such unscrupulous Protestant mission agents are doing untold harm to the Catholic mission cause in India.

Direct Evangelistic Work.—So far we have considered the auxiliary means employed by Protestants in converting India's natives. Besides these they also make use of the purely evangelistic method. For instance, in Madura the S. P. G. Evangelistic Mission Band preaches the Gospel to the villagers in the vicinity of the place in which it happens to be camping. Although the work of this mission band has decreased during the past few years it is nevertheless still active, and is now aiming rather at intensive than at extensive evangelization. In the Punjab the village workers are vigorously engaged in convert-making. This work is not always an easy task and it often requires much patience. Sometimes the villagers "sit through a whole lesson," as one of the workers expressed it, "exhibiting about as much interest as a block of wood." The catechist instructs the men and the boys in the faith while his wife or a Bible-woman does the

same for women, entering their *zenanas* and mostly always receiving a friendly reception. These Protestant workers are active all over India and they are gaining in popularity.

Sunday Schools.—Protestants in their evangelistic work give much attention to the children. They realize that the children of to-day are the men and women of to-morrow, and by working among the children they aim at insuring their respective creeds for the future. This they strive to attain by their Sunday schools. In these the Bible is read with the children and the peculiar doctrines of one of the sects impressed on their plastic minds. The Protestants lay much stress on Sunday schools and in order to make the system as efficient as possible the churches of all India banded together and formed the "India Sunday School Union." The object of this union is not so much to exercise authority over any particular Sunday school, but it is rather to aid Sunday school teachers by way of suggestion to obtain better results in their work.

Evangelization by Hymns.—Of the evangelistic methods that of hymns is not the least employed among Protestant mission workers in India. "Their method is, as a rule, to call attention to themselves by singing. The tunes are sometimes native, sometimes English. The words tend to be very simple, to repeat themselves often, and to teach some elementary Christian truths. Protestants generally are learning by experience, and very largely are coming back, sometimes quite unconsciously, to very old, well-tried Catholic methods. . . . The best Protestant hymns on the missions now avoid the purely sentimental, or purely theological, and dwell on the actual life of our Lord."¹⁰ The following hymn on the Passion may serve as an example:

¹⁰ From a private communication of Dr. Margaret Lamont, June 23, 1921, Entebbe, Uganda, British East Africa.

There is a green field far away,
Outside a city wall,
Where the dear Lord was crucified
Who died to save us all.
We may not know, we cannot tell
What pains He had to bear,
But we believe it was for us
He hung and suffered there.
He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by His Precious Blood.
There was no other good enough
To pay the price of sin,
He only could unlock the gates
Of Heaven and let us in.
Oh, dearly, dearly has He loved!
And we must love Him too,
And trust in His Redeeming Blood,
And try His works to do.

Hymns of this character which contain elementary truths of the Christian Faith are used by Protestants not only in the schools but even in the open streets. The Indian loves singing and he is often heard long after repeating the hymns he has thus picked up on the street. In hospitals, too, hymns are much in vogue. By this method Christian truths are implanted in the minds of the natives, without their realizing it, and thus the way is prepared for their conversion.

Evangelization in Hospitals.—A hospital in India, as we have noted above, “is a ready-made congregation.” It is so for Catholics and for Protestants as well. Dr. Margaret Lamont describes Protestant Evangelistic work in hospitals as follows: “Besides hymns, prayers in wards, students’ rooms or an oratory are the rule at least twice a day. These prayers are in the vernacular and very distinctly and loudly said. A form is often followed, particularly by the Anglicans. A short reading from Holy Scripture (usually the Gospels) form an invariable part of these prayers, as the *Chapter* does of the Divine Office.

... We should remember that the Reformation Sects took inevitably a great deal of Catholic truth and practice away with them. Many, especially in Anglican and Presbyterian Churches, read Holy Scripture in a very Benedictine fashion to this day. The Presbyterians do not usually have a calendar and set passages, but the minister or in the case of a lay missionary, his deputy, whether teacher, doctor or nurse (what are all of these but lay catechists of a professional standing and culture?)—these are supposed to have (and often have) such a knowledge of Holy Scripture as to be able to turn very rapidly from one passage to a cognate and illustrative passage. Thus the conductor of prayers will give out a hymn, say, on the theme of the Good Shepherd, with usually a large picture on an easel as illustration, and perhaps a blackboard at hand on which to write a few notes, always in the vernacular; he or she will then read a verse from Isaiah saying that God will feed His flock like a shepherd and *gently lead those that are with young*, and then turn to our Lord's own words about Himself in St. John 10. The blackboard may bear at the end, the words:

Hymn—The Lord's my Shepherd, or The King of Love my Shepherd is, or Jesus is our Shepherd, etc.

Texts—Isaiah—St. John 10—

Motto of the Day—

(1) To follow Jesus to-day as our Shepherd.

(2) To try and gather in his stray sheep,

i. by word,

ii. by example,

iii. by kindness,

iv. by intercessory prayer for them.

The blackboard and the picture may be left in the ward or nurses' or students' classroom as a reminder all day of the lesson.

"A similar service takes place at night. At times, the

pastor himself calls or conducts it, at least in the hospitals for men. If the doctors are too busy, the nurses take it.

"Very often before an operation or before opening the out-patient dispensary, special earnest prayers are offered in the oratory, or even in the anesthetic room or doctor's room for the patients. If an operation case, this impresses pagan servants or pagan pupil nurses or students very much and also the relatives. Earnest prayer in language they understand is followed very often by a cure to them marvelous. They very naturally attribute the one to the other."¹¹

Hospitals, therefore, feature largely in the evangelistic work conducted by Protestants in India, in fact in all mission countries. They relieve the bodily pains of the natives and thereby also touch their souls. Nor is this propaganda restricted to the hospitals. Similar methods are employed in the out-patient department.

Evangelization Work of the Bible-Women.—Owing to the crowds, the out-patients often have a long and dreary wait before they are admitted to the doctor. Protestants grasp this opportunity to bring home to these bodily sick by means of a Bible-woman, some elementary Christian truths. The Bible-woman, indeed, is a great factor in convert-making, not only in the out-patient department, but also in the hospital itself. To realize her position we again quote from Dr. Margaret Lamont's communication. "Her method, *i.e.*, the Bible-woman's, is her own. She may enter into talk with the patient about her illness, and her home, or about the hospital, especially the doctors, who (it must be remembered) are quite heroines in their own hospitals, and dearly beloved. She takes occasion of any opportunity to enlighten the darkness of her hearer's mind. Thus for example, a patient may say: 'Why does the white lady come across the sea and leave her home and do all this hard and disagreeable work for us, which so often makes her ill? We might do as much if we knew

¹¹ *Ibidem.*

how but it would only be for our own mothers or daughters. She does it for the poorest without regard, is up night after night, is interrupted at her meals. Why? If then the Bible-woman should answer, 'she does it for the love of our Lord and Savior Jesus Christ,' the effect is often great.

"The Bible-woman visits the wards every afternoon, and may give consecutive readings of the Gospels, with explanations. At first the whole Bible was used: experience quickly showed that even the Bible-woman took years until she was properly familiar even with the Gospels. Now, in many places, a regular cycle of thirty lessons is given, practically the mysteries of the rosary (with the last two, which so rejoice the Oriental mind left out) with some leading miracles of our Lord's and a few of the Apostles', besides the Creation and the Fall.

"As to the out-patients, they often have a weary wait before they can see the doctor and the Protestants utilize this in a way which, in my experience, few Catholics do, i.e., to teach elementary Christian truth. If one of the thirty lessons is given each day, a woman attending daily or even bi-weekly (for in these countries it is never safe to give medicine for more than three days, and wounds often require daily dressing) hears, before she is well, a good deal of the life of our Lord. One or two simple hymns are sung and repeated, and the refrain sung again and again until at least the children pick it up."

Direct evangelistic work on the missions is, therefore, employed more frequently by Protestants than we Catholics are sometimes inclined to believe. It is true, street-preaching, which formerly was much in vogue among Protestant mission workers, has now been abandoned by all denominations. That, however, was only one phase of their mission work, and it would, therefore, be utterly false to claim that Protestants are neglecting the purely evangelistic methods.

The Missionary Personnel.—The extensive missionary

labors of the Protestants are conducted primarily by the missionary strictly so called. The wives of these missionaries are also active missionary workers. They help in the schools, attend the sick and instruct native helpers. To these may be added a large number of lay workers, both men and women, who have been sent to India by missionary societies to help in the schools, in the hospitals, or in some similar way. The native catechist is considered a necessary auxiliary also by the Protestants and they are striving to increase the already large number. Connected with some of the missionary societies, of Anglican persuasion, active in India are religious communities which resemble to a certain extent the Catholic Orders and Sisterhoods. They live the common life in poverty, chastity and obedience, and devote themselves entirely to the mission cause. These communities are mostly communities of women. However, there exist also a few such communities of men in India, the most noteworthy of which is the Oxford Mission to Calcutta. Its members are exclusively alumni of Oxford University. They wear a cassock, girdle and biretta, say "Mass" and preserve the "Sacred Species" in their churches. They live an ascetic life and their object is to convert the educated classes of India.¹²

The Y. M. C. A.—The undenominational, though nevertheless Protestant society, the Y. M. C. A., has gained a firm foothold also in India. Secretaries of this society were in India as early as 1892 where they settled in the larger cities and drew many of the natives into their ranks. They are meeting with ever increasing success and are a great help to the Protestant mission cause. The Y. M. C. A. in India has 127 centers and more than 11,000 members.

The Missionary's Support.—As stated above the Protestants have a large capital at their command. But how do they raise the huge sums? Is it inborn with the Prot-

¹² *Die katholischen Missionen*, Freiburg, Vol. XXIX, p. 179.

estants to give? Not at all. The success of Protestant missions may be traced to such leaders as John Mott, who in the last century was the greatest promoter of the war cry "The Evangelization of the World in This Generation." He it was who continually devised new plans to awaken home interests in the missions, and he it was also who gave birth to the Students' Mission Movement. "If the students of the East," he said, "are to be won for the Church, it must be done by the students of the West." This is very true. The people of Eastern and Southern Asia are a comparatively cultured people and they will be reached easiest by means of education. Such untiring efforts of the missionary leaders at home are therefore the greatest support of Protestant missionaries in the field.

Result of Protestant Missionary Work in India.—It is evident that the Protestants are using all means in their power to achieve the conversion of India. They are annually expending large sums for this purpose. Their missionaries are ever active in the schools, in the hospitals and in the highways, and yet in spite of their industry their endeavor to convert India is an "acknowledged failure."¹³ They bring no conviction to the native mind. What is the cause? The greatest hindrance of Protestant missionary work in India lies in the many sects. They offer a divided front. The Indian people cannot understand, for instance, why some Protestants hold that bishops are to rule the Church and others deny it, why some hold that Christ instituted two sacraments and others say he instituted five. The delegates at the World Missionary Conference held at Edinburgh in 1910 fully realized that the conflicting doctrines of the various sects are causing great havoc in the missions. At this conference it was, therefore, decided to allot to each of the missionary societies a distinct mission field in which it was alone to hold

¹³ Joseph Carroll, O. S. F. C., *Our Missionary Life in India*, Allahabad, 1917, p. 68.

sway. Until 1920, however, no tangible results had been effected regarding the Edinburgh resolution.

Protestant mission work in India is not bringing the results expected by Protestant leaders. Nevertheless it has some good effects, not the least of which is the diminishing of the prejudice existing in the native mind for everything Christian.

PART III

INDIAN MISSIONS OF TO-DAY

CHAPTER I

THE MISSIONARY AND HIS WORK

IN the course of our study of the old “Wonderland” we have reviewed its people, history, religion, science and art. We are now to view the work of Catholic evangelization in its different departments, and learn a little of the lives and labors, the successes and failures of both the clerical and lay missionary.

The Missionary Vocation.—“I am come to cast fire on the earth, and what would I but that it be kindled,” said our Blessed Master long ago. The fire of Christian faith, hope and charity—salvation—is cast upon the earth for well-nigh two thousand years, and who is to kindle it, if not the missionary? Who is to continue Christ’s mission “to save that which was lost,” if not he to whom Christ said: “Go preach the Gospel to every creature,” and, “He who heareth you heareth Me”? Sublime vocation! Estranged from all things dear to him the missionary comes to a strange land to make it the land of his adoption and his home. Undaunted by love or sorrow he leaves all near and dear to him and comes with a smile on his face and a song in his heart to preach salvation to those who, ignorant of Christ, “sit in darkness and in the shadow of death.”

For such a task that awaits a missionary only the “stout of heart” and strong of arm are fit. Hence, no priest should venture into the missions without special qualifications and training. Stability of purpose, patience under trials, submission to rule, aptitude for study, strength,

willingness and capability for work of all kind are qualities indispensable to the missionary. Pope Benedict XV., of blessed memory, in his Letter of November 1919 on the missions, is very explicit on this point and begs religious superiors "to send to the missions only the élite among their subjects—those who recommend themselves by an irreproachable life, a fervent piety and burning zeal for souls."¹

Climatic Hardships of India.—As every individual mission field, so also India is fraught with difficulties of its own. There is, first of all, the climatic conditions which are the source of no little suffering to the missionary. Prolonged residence in that tropical climate naturally saps the energy and consumes the enthusiasm of the foreigner. The intense heat is often referred to by priests and Sisters writing from that country. Not to discourage, but to forewarn any aspirant to the missionary field of the "Wonderland," we quote the following letter of Fr. Hood, an experienced missionary of India: "Have just reached home after a call and am overcome by the heat. A friend tells me that one day last week he had a breakdown on his way to his village. He rested under a tree to do repairs and placed a thermometer in the shade out of curiosity. In a few minutes it registered 145 degrees. This may give some idea of the discomfort of a missionary call at this time of the year. Of course, we do not complain. We are only a part of the scheme and others have even worse discomforts to undergo. However, it is just as well aspiring missionaries should count the cost and make up their minds for a bit of pain in one shape or another."²

Not less astonishing is the letter of Brother Peter of the Congregation of the Holy Cross, who writes from his Jungle High School at Bandurah: "For the past three months the temperature has been constantly 100 degrees

¹ *Catholic Missions*, N. Y., Vol. XIV, 1919, p. 52.

² *Idem*, Vol. XIII, 1918, p. 228.

at five A.M. and during the day the mercury climbs to 165 degrees in the shade.”³

Dangers of the Wild.—The jungles of India abound with tigers, elephants, leopards, bears, wolves, serpents and other destructive animals which reap a rich harvest of victims every year. From the danger of wild animals the missionary is not immune. The first ever killed directly by wild beasts was the Capuchin Father Cosmas. He was on his way to a summer station and being anxious to get there soon, preceded his coolies. When he had not yet arrived by sunset the Brother at the summer station became alarmed and set out to search for the Father. He had not gone far when he found traces of him on the ground and on the tall grass. He followed up the trail of blood and found the corpse of the Father in a most frightful condition. His whole body had been gnawed to pieces, and bits of flesh were scattered over the ground. The only part of the body which the tigers had left intact was the head.⁴

The following sad instance occurred in 1912, and is reported by the Rev. Fr. Joseph, then a Tyrolean Capuchin in Bettiah: “Enrico Assietti . . . had been out in the Indian missions for two years and labored at the station Bhaborbara, in the Diocese of Krishnagar. He awoke one night with a stinging pain in his ear. . . . Taking up his lamp and searching the room, he found a mountain viper and killed it off-hand. He then called in a servant who slept in the veranda of the house and employed the first—often also the last remedy. He cut into his ear near the wound . . . returned to bed, but soon began to feel ill. At about three o'clock he said Mass and afterwards jested about his midnight adventure. By eight o'clock the Father's condition took a serious turn. He lost his speech and became unconscious. The physi-

³ *The Bengalese*, Washington, D. C., Vol. I, p. 26.

⁴ *Bericht ueber die Nordtirolische Kapuziner-Mission von Bettiah und Nepal*, Innsbruck, 1904, pp. 130–139.

cian who had been called in declared he could do nothing to save the patient. The snake had bitten him in the interior auditory organs. At six o'clock the youthful missionary passed away—another victim of the hard life on the Indian missions, so replete with dangers.”⁵

Language Difficulties.—It is of prime importance to the missionary in India to study the native's language. He cannot hope to serve the people in capacity of pastor or apostle until he can converse with them in their own tongue. To win the native for Christianity the missionary must be thoroughly acquainted with him, know his character and customs and study the best means to impart the message he has come to convey. In pursuing the study of languages the missionary, be he young or old, must proceed along the same lines he followed when learning his mother tongue; in other words, he must become a child, docile and humble, and with primer in hand, place himself in the hands of a competent teacher. The missionary in India deals not with one people with common customs, etc., but with multitudinous groups, each bound by tradition to a long-established mode of life. India is broken up into a large number of mutually exclusive aggregates owing to the operation of the caste system. It is the home of seven different races with numerous languages and dialects, some counting as many as 220 different vernacular languages. The languages spoken in 1911 by 312,912,624 persons in British India are grouped into four large families, and twenty-three languages belonging to these families are spoken by no less than one million persons each. The principal languages are Hindi (spoken in 1911 by 82,003,235 persons), Bengali (spoken by 48,367,915 persons), Telugu (spoken by 23,542,861 persons), Marathi (spoken by 19,806,636 persons), Tamil (spoken by 18,128,365 persons), Punjabi (spoken by 15,876,758 persons), Rajasthani (spoken

⁵ Joseph Spieler, P.S.M., *Lights and Shadows*, translated by C. Lawrence, O. M. Cap., Techny, 1916, pp. 110-111.

by 14,067,590 persons), Western Hindi (spoken by 14,037,882 persons), after which come Gujarati, Kanarese, Oriya, Burmese and Malayalam. Hindustani, a dialect of Hindi, has become the literary language of Hindustan and is the *lingua franca* of India, *i.e.*, can be understood everywhere as a second language besides the particular vernacular. English is understood by many.⁶

The missionary's knowledge of the native language must be thorough. To understand Hindustani, Tamil or Bengali in the way he does Greek or Latin, which he reads but may not be able to speak fluently, will not suffice for his purpose. If he is to gain the confidence of the people whom he has come to convert, he must associate with them, learn their yearnings and strive to help them in every shape and form. True, the missionary may be placed in charge of a congregation composed chiefly of Europeans, nevertheless he will have daily opportunities for conversing with the natives in their own tongue. Then, too, he may at any time be transferred to a native colony and he can qualify for this work only by a knowledge of the native language.

If, while ignorant of the native tongue, the Indian missionary be unacquainted with English, he will have at least two new languages to study. English is the official language of the country, and although the missionary may be working in a native colony, he will always have business to transact with the Government officials, whose language he ought to know. The task of learning the Indian tongues may appear formidable to the beginner, but with due application and sharp attention to the speech of others the missionaries are daily mastering the seemingly impossible.

The Central Station.—Susceptible and even sensitive to all the physical, spiritual and moral hardships of India, the missionary comes to spend himself for the wretched heathen, "to save that which was lost." The new mission-

⁶ *Whitaker's Almanac for 1922*, p. 606.

ary is usually a member of a Religious Order and when not itinerating makes his home at one of its central stations. His headquarters consist of one or two rooms and a minimum of furniture. Here he makes his daily meditation, says his breviary, keeps his registers, attends to his correspondence and diary, and answers the calls of the parishioners. At the central station there is a substantial church built of brick or stone, often the finest, if not sole public monument in the locality. The dome and spire mounted by the sign of Redemption are in marked contrast to the low, pyramidal features of the heathen pagodas.

"Most native Catholic churches in India are built along airy lines of architecture, they open to the rare breezes and are without pews, for there is just kneeling-space in the nave. The confessional have no boxing about them, a criss-cross of wood separating penitent and priest. A familiar institution is the *paukha*, which consists of long rows of hanging cotton that the hidden *paukhawallah* by means of a mess of ropes keeps gently waving overhead. It is supposed to create an artificial breeze, and sometimes it almost does."⁷

The Missionary in a Native Colony.—Beside the regular pastoral work common to almost all priests in India, the missionary who resides at the central station must often be active in the capacity of teacher, physician, judge, contractor, procurator, etc. Early in the morning he is, above all, God's priest, for then he prays and offers sacrifice for the people. After Mass he is usually a catechist instructing young and old in the doctrines of Faith. Then he is a householder who "goes out to hire laborers into his vineyard." The better to insure favorable environment for converts, who on embracing Christianity cut themselves off from the friendship and society of their pagan brethren, the mission usually owns a large tract of farmland, on which the poorer converts find employment.

⁷ Neil Boyton, S. J., *America*, N. Y., Vol. XIX, 1918, p. 449.

This interest in the temporal welfare of the neophytes removes from them many and great dangers and temptations to relapse. Conversion in India is verily social suicide. The Christianized native is an outcast, despised and trampled on by his former caste-fellows. Forsaken and forlorn, he finds a "father, mother, sister and brother" in the missionary. On the mission farm the Father and lay Brother teach the convert agriculture, or, if there be technical schools, the art of bookbinding, carpet weaving, etc. Of course, the missionary supervises all, hires and pays the workers.

Peacemaker.—The missionary is, furthermore, a peacemaker in the colony. He may be sitting in his office going over accounts or saying his breviary, when the mistress of the women workers rushes in and implores him to come quickly and calm disturbances in the field. Rising from his quiet occupation, he hurries to the scene of strife. Hardly is he seen in the distance, when all litigants enter with new zest into their work. When the Father has arrived in their midst, the women begin to excuse themselves, protesting, "they did not quarrel, spoke only a little loud, but worked assiduously." How true their crude apology is, the missionary knows only too well. He, therefore, deems it his duty to correct and sometimes even to punish the guilty. Returning he visits the men workers to ascertain whether or not they are enacting a similar farce. Little expecting the Father to make his rounds so early, the men sit quietly together enjoying a morning's chat. Here, too, the Father must show severity, else nothing will be accomplished. Returning to his bungalow, he finds a crowd of colonists awaiting him. One man will want medicine for his sick wife, another begs seed for his fields, a third needs money immediately and offers to leave a nose ring, earring or other trinkets as a security; a fourth wishes to borrow money, but since he has nothing wherewith to pledge his honesty, promises to bring grain when the harvest is ripe. Hoodwinked often before by

such promises, the Father demands the beggar's signature. Alas! he pleads inability to write. Instead a thumb print is taken and affixed to the bond which signifies that the borrower has agreed to the terms. Thus has the missionary in a short space of time been apothecary, procurator and money-lender.

Night Watchman.—In the evening the laborers again crowd the missionary's quarters for their daily pay. It is no large pay, but good in comparison with the work, and the laborers are well satisfied. As a grand finale of a busy day there is in some missions devotion for the benefactors and instruction for the children who, owing to their employment at the mission, could not be present at the morning instruction. By this time night has come on and the missionary is glad to retire. But even his nights are not free from disturbances. Frequently destructive fires break out at night whose origin is traceable to the ignorance and recklessness of the natives. Thus it happened that a Hindu lad, in his attempt to cook stolen rice, started a fire in a barn well stored with straw. In a short time the barn was a mass of flames and threatened to destroy the entire village. The utter helplessness and confusion of the people on such an occasion cannot be described. It naturally devolves on the missionary to play fireman and save what is to be saved.⁸

Visiting the Sick.—In the midst of his daily occupations the priest may at any time be called upon to minister to the sick and dying. A sick call may involve a trip from a quarter of a mile to a race of ten or twenty miles. Arriving at the dwelling the priest either enters the sick room or orders the patient to be carried out into the yard. Squatting close to the bed, he performs his charitable duty—instructs the patient, if he be a neophyte, hears his confession, gives him absolution, the Holy Viaticum and extreme unction. Sometimes sick calls are complicated

⁸ *Bericht ueber die Nordtirolische Kapuziner-Mission von Bettiah und Nepal*, Innsbruck, 1909, p. 10 ff.



Natives at Work.

affairs, and a missionary may have to work his way for miles across a pitchlike sea of mud, use up his pair of bullocks and after a half day's work arrive too late. Or a telegram may summon a Father some fifty or a hundred miles from home to a "dying" patient. Hastening by bullock cart, motor car, train and pony carriage in turn, he arrives to find the "dying" patient "tolerably well." "Some dear old folk manage to live for a third or fourth reception of the 'last' sacraments. . . . In times of epidemics—annual or quarterly events—a third or fourth of the people you prepared for Heaven remain on earth and will recall you later. Or, after a race of eight miles, you find an old shrivelled-up creature 'sans eyes, sans ears, sans teeth, sans everything,' as the poet would describe her, who confesses that 'she abused her unruly hens and chickens, the bad weather, and sometimes the Devil; and that's all,' and asks you to help her towards a happy exit from this world. Again, some wait to call till the patient has lost all speech. To knock about for hours in mud and sand, heat and dust, darkness or sun glare, over roads that defy a motor car, is an arduous, but joyful task. A soul is going to Heaven."⁹

The Missionary on Circuit.—From the central station the other Catholics, often living many miles distant, are attended. The Christians are usually very poor; hence their chapel, if one there be, and the accommodations for their pastor are of the very poorest. What it means to be a missionary at an outlying station in India can be gleaned from the following:

Picture to yourself a small Indian village lying from fifteen to thirty miles distant from a head station. An Indian village is a mass of low dwellings built of clay and thatched with palm branches. After years of patient labor on the part of an apostolic missionary the majority of the villagers may be Catholic and they will welcome

⁹ J. C. Houpert, S. J., *Madura Mission Manual*, Trichinopoly, 1916, pp. 78, 79.

their missionary with loud demonstration. If, however, the Catholics are in the minority, the priest is, for fear of the pagans, accorded a quiet reception. If the village boasts of a chapel it will probably be very similar to the dwellings of the natives, except that it is of larger proportions and is surmounted by a cross. These chapels are usually built of clay and the roof is covered with straw or palm branches.

The furniture usually comprises but the bare necessities of a church, an altar with statues, perhaps a few ornaments, stations of the cross and confessional. The altar stone, sacred vessels and vestments travel along with the missionary. Of course, in some villages we meet with chapels built of rough lumber, but these are in the richer localities which are usually adjacent to cities. The Catholics scattered within a radius of from ten to fifteen miles gather in the village chapel when the missionary arrives among them. Here confessions are heard, the Holy Sacrifice of Mass is offered, baptism administered and instructions given to the faithful and catechumens.

Where the Luxury of a Chapel Is Unknown.—When the missionary has finished his ministrations in one village he mounts his oxcart, or whatever sort of conveyance he has, and drives over hedge and ditch, through sand and mud, uphill and downhill, through dried river beds to his next station. The shaking and tossing about and the danger of upsetting often become unbearable, and sometimes, after receiving slight but smarting injuries from the heavy jarring, the missionary is obliged to get off the cart and follow it on foot under the burning rays of the sun. Long after sundown the Father arrives at his destination, and the Christians crowd around him rejoicing and accosting him with the well-worn greeting, "Man of God, bless us!" Well-nigh exhausted he sinks down under a palm tree and stretches out his weary limbs. Refreshed after a while he begins his daily, or rather his nightly work, for it is a village where the pastoral duties must be

exercised under the cover of darkness if the evil machinations of the pagans are to be escaped.

Bereft of chapel the villagers may lead the Father to a shed, barn or stable. Frequently the only roof is the sky. The first duty after his arrival is to administer baptism to the infants born since his last visit. Then the adult converts who were under the instruction of catechists are brought, and if they pass the examination are baptized. A short instruction on confession may follow, after which the Father withdraws to a secluded spot to hear confessions. He may be detained in the confessional till four or five o'clock in the morning. When he returns to the congregation he finds many of the faithful asleep. He gives orders to awaken the sleeping and to prepare the altar for the Holy Sacrifice. In the meantime he makes his preparation for Mass. In a short time the improvised altar is finished. Four posts driven in the ground are topped with a flat board on which the altar stone is laid.

Peril Attends the Sacrifice of Mass.—When the priest offers the Sacrifice of Mass in the open, fear and trembling frequently take hold of him, for danger may be imminent from all sides. There are, first of all, the strong blasts of wind which after a period of calm suddenly rage and threaten to blow down the altar. The paten must be continually kept over the Sacred Species, lest a gust of wind carry it away. Then there are myriads of creeping and flying insects which, attracted by the blaze of the candles, light on the altar, whilst swarms of bats as large as crows constantly torment the throng of worshipers. Finally, there is the everpresent dread of the pagans falling upon the faithful at any moment and desecrating the Blessed Sacrament in case the celebration is not completed before daybreak. After the Gospel the missionary might preach on Holy Communion, and at the end of Mass again exhorts the catechumens to persevere and study their catechism that they may be ready for baptism and admission into the Church on his next visit. At day-

break, when the first heathen comes forth to begin his daily work, the Christian worshipers disperse, and the missionary is on his road home or, perhaps, to another Christian settlement.

This picture of the Indian missionary in his routine of pastoral work might seem at first sight to smack of the "long ago," but if attention be given to the words of the Very Rev. Joseph Carroll, Missionary Apostolic to the Diocese of Allahabad, such a view will soon be dispelled: "There are those even in our own times who afford us evidence of what zeal begotten of true charity can effect in the midst of an uncultured and yet not unlovable people. It is not so long since that it need be forgotten how in the exercise of their ministry our earlier Fathers in the country were obliged to make their way on foot through wild and unexplored districts, exposed to all weathers and with scarce the necessities of life to sustain them. And there are parts of India where at the present day the like conditions prevail, and missionaries must undergo hardships as great as any in the past."¹⁰

The Missionary in Times of Sickness and Famine.—Sickness, famine and death are household words in India. At intervals these cruel monsters stalk over the land and reap their harvests of lives by the thousands. In such times the zeal of the missionary is taxed beyond conception. At sight of so many human skeletons among whom are the lame, blind, deaf and dumb, lying on the ground in the throes of misery, sorrow fills the Father's heart. The poor wretches, too, know the depth of the Father's love, and at his very appearance crawl toward him, embrace his feet and look piteously into his face. As often as the missionary makes his rounds he supplies himself with rice, flour, milk, etc., to relieve the famine or plague-stricken victims. During the great famine of 1897, Mgr. Pelckmans, O. M. Cap., Bishop of Lahore, wrote:

¹⁰ Joseph Carroll, O. S. F. C., *Our Missionary Life in India*, Allahabad, 1917, p. 22.

"The rural districts abound with families in the direst need. In many villages the dearth of food is so great that Hindu parents, who otherwise cling to their children, not only abandon them to the first person who offers to care for them, but they themselves, despite religious prejudice, hand them over to the Catholic priests. The Protestants receive countless children to educate in error, while the Moslems for a piece of bread people their harems with unfortunate girls."¹¹

Despite poverty and overcrowded orphanages the bishops and missionary superiors send their priests out to care for the victims and, if need be, to bring them into the thronged orphanages. In the famine mentioned above one Father of Lahore transported some sixty victims to the orphanage.

Spiritual Advantages of Famine and Cholera.—"The famine," reported Fr. Fourcade of the Archdiocese of Pondicherry, "has wrought miracles. The catechumenates are filling, baptismal water flows in streams, and starving little tots fly in masses to heaven." Also among adults the merciful ministry of priests and Sisters in times of famine awakens a strong impulse towards Christianity. Although the missionaries are slow to baptize famine-stricken natives who in the hope of obtaining relief might be led to espouse the religion of Christ, nevertheless, in 1897 within one month more than 1,000 candidates were admitted into the catechumenates. "How many of them are in earnest," wrote a missionary, "the future must disclose. At any rate, the children are saved and instructed in Christian doctrine. As for the rest, no one is baptized until he has given sufficient proof of his perseverance."¹²

Evangelizing the Pagans.—When St. Francis Xavier entered the mission field of India he went out after the manner of the first Apostles and preached the Gospel to the masses. His heroic example was followed by his

¹¹ *Die katholischen Missionen*, Freiburg, Vol. XXVI, p. 64.

¹² *Ibidem*.

immediate successors, and to a certain extent is followed to the present day in some portions of the missionary world. Protestants, especially, are noted for their well-equipped missionary bands which go about evangelizing the pagans. This method of apostolic activity, however, is not characteristic of the average Catholic missionary of India. Going out "into the hedges and byways" to announce Christ's Kingdom and induce pagans to enter the "Marriage Feast" is work superadded to the primary duties of India's Catholic missionary. His main department is the shepherding of sheep already in the true fold.

However, there are many missionaries who devote themselves exclusively to the conversion of the pagans. In 1890 the Propaganda made this a strict obligation and in March 1893 gave further instructions on this same point. As early as 1887 the Dioceses of Colombo, Bangalore and Allahabad had made regulations according to which every mission should have at least some missionaries who devote their time and talents to the conversion of the pagans.¹³

Features of Catholic Life.—The genuine Indian convert clings tenaciously to his Faith and loves, especially, elaborate ceremonies. When the missionary appears amongst his flock after months of absence the simple natives, all eager for his sacred ministrations, fall down and beg his blessing. The majority of them come to church as they go through life—barefooted. They crowd as close to the communion rail as possible and squat on the floor. The luxury of pews is unknown in Indian churches. Remarkable is the native's devotion during the Holy Mass. The worshipers begin their prayers in the lowest tone, their voices gradually rise to the highest pitch and sink to the lowest note again. In this manner the Our Father, Hail Mary and Creed are recited by each individually. At the Consecration or at Benediction, the outbursts of their devotion are a great disturbance to the priest.

Unswerving devotion to St. Francis Xavier is greatly

¹³ *Analecta Ordinis Cappucinorum*, Roma, Vol. IX, pp. 132-139.

in evidence, especially among natives whose forefathers received the cleansing waters of baptism from the Saint. In Goa half of the boys and churches bear his name. Goanese Catholic passengers will always prefer passage on a boat named Francis, no matter how overcrowded. On a steamship named "St. Francis" they would put out into the Arabian Sea where death lurked during the late war, convinced of security in St. Francis' name.

"But it is at the time of a feast that the native Christians' love of display 'breaks surface.' Similar to our 'Forty Hours Devotion,' the East Indians have a 'Thirteen Hours Devotion.' After High Mass the Host is enthroned. All day long bright lines of home sodalities and sodalities from surrounding parishes, the invariable orphans from the nearby convent with a white-clad nun as their marshal, and the bulk of the parish enter and leave the church. In the evening's cool they all crowd back by thousands. Lights, like the stars overhead, glimmer and flicker. Coolies carry great clusters of sparkling glass and candles enclosed in globes. The parish, dressed in white or brilliant shades, falls into line, and the procession winds under the palms about the church compound. Several times at gorgeous temporary altars, our Lord is raised in blessing over the bowed heads. And finally Solemn Benediction closes this Catholic Arabian Nights scene."¹⁴

Native Christian Marriages.—The native Christian of India fortunately adheres faithfully to the laws of the Church in regard to marriage. Mixed marriages, short notice, dispensations urged in respect of forbidden times, unlawful degrees, etc., are of rare occurrence. Formal engagements before the priest, the Nuptial Mass and Blessing are held in high honor. Much rejoicing and the observance of time-honored local customs attend the celebration of a wedding. "Thus, for instance, among the Catholic Syrians of Malabar, after the agreements are concluded, the parents of the future bride and bridegroom

¹⁴ Neil Boyton, S. J., *America*, N. Y., Vol. XIX, 1918, p. 449.

bring the young people before the vicar of the church to be formally engaged. In further token of their betrothal, the parties visit the church and leave there a sum of money in offering. At the marriage, instead of placing a ring on the hand of the bride, the groom fastens about her neck a richly embroidered garment with gold cross attached (*Thalie*) which is first blessed by the priest.”¹⁵

In the Catholic orphanages it is customary for the Sisters to conduct the marriage arrangements for their charges. The proceedings are about as follows: The prospective groom, armed with commendatory letters from his pastor, presents himself at the orphanage. He is allowed to see some girls of the institution. After making his choice a day is appointed for the formal engagement. The most amusing part of this game is that modesty and custom require the maid to refuse the first proposal. Of course, from the manner in which that “no” is said, the willingness or unwillingness of the girl becomes evident. If a shy “yes” sounds through the “no,” the suitor renews his plea and after further coaxing a soft, bashful “yes” is heard. After the Nuptial Mass the bride and bridegroom, accompanied by relatives and friends, musicians and a noisy crowd, proceed to the Sisters’ convent. A garland of flowers is hung about the superior’s neck, and baskets of citron, fruits and sweets are offered the Sisters as a present. In return the newly married couple are presented with a rosary and crucifix.”¹⁶

Native Christian Funerals.—“Christian funerals are, like death in India, sudden. And if the person died before the early afternoon, his body will spend the night in the cemetery. Hence it is that the ceremonies are simple. The body is placed in an open coffin, carried through the roads on a bier or in a *gharri* (open carriage) to the church. Here the priest says the prayers, and the procession proceeds to the cemetery. If the friends are poor they

¹⁵ Joseph Carroll, O. S. F. C., *op. c.*, p. 169.

¹⁶ *Die katholischen Missionen*, Freiburg, Vol. XXXV, p. 205.

follow the coffin on foot; otherwise they crowd into *gharris*, driven by red-fezed Mohammedans. The Requiem is naturally said after the funeral. And at this a black draped catafalque is used.”¹⁷

The Mission Theater.—We have already heard of the natives’ intense fondness of the theater and of the immoral character of the plays to which he is invariably invited. Quite naturally the missionaries not only warn the Christians, but positively forbid them to attend these obscene performances. At the same time they feel the need of offering a substitute. Herein lies the great value of the mission theater. Instead of the smutty pictures of the *natak* and *tamasha*, the impressionable mind of the Hindu is stored with representations of the pure and beautiful. And in addition the chorus, which sings in simple words the mysteries of the Christian Religion, greatly aids the work of evangelization. In Catholic institutions and in parishes where there are sufficient talent and assistance the mission theater is being perfected year by year.

The Most Popular Play.—During yuletide the Christians and heathens flock to the *Nativity of Christ*. The contents of the several acts are the Annunciation, Adoration of the Shepherds, Coming of the Magi and their Worship at the Crib. The performance is usually prefaced by a hymn in which the chorus implores the help of God and asks in advance pardon for the faults of vanity that might be committed during the play. The theme of the hymns, set to local melodies, tells of the creation and fall of man, the preparation of the Jews and Gentiles for the Incarnation and Redemption. The purpose of the hymns—to supplant the immoral songs of the filthy *tamasha*—is always attained, for during the performance the audience begins to hum the catchy refrain, and for months after the play the Christians, young and old, are heard singing in the evenings the hymns they learned at the play.

¹⁷ Neil Boyton, S. J., *America*, N. Y., Vol. XIX, 1918, pp. 448–449.

Place of Staging.—These sacred dramas are generally staged on an open veranda of the mission building, and the audience finds place in the shady yard. Sometimes schools or other public buildings are used; however, the heat and the foul air are the objectionable features to indoor acting. At Christmas the atmosphere is somewhat cold, but still warm enough to witness outdoor plays. The Indian boys and young men display good talent for the stage, and their clear, strong, sonorous voices render the action easily intelligible to the audience. Their faithful memories facilitate the mastering of their rôles. The action is energetic and natural and may well compare with that of Americans and Europeans. Sometimes the young players are only too natural in their parts. Thus it happened at one performance that the soldiers whom King Herod sent to murder the children of Bethlehem did not, as directed, seek their victims in the rear of the stage, but rushed into the audience brandishing their wooden swords and yelling loudly. The Indian audience found nothing unbecoming in this, but were all admiration for the players.

Equal talent is likewise found in the Indian girls. However, they sometimes become very impatient under correction, cast aside their rôles, sit down and pout for hours. Finally after much urging that no efforts can be too great to glorify the Blessed Savior, they begin again with new energy. Naturally, the costumes used in these plays are rich and gaudy according to the fantastic taste of the Hindus. The nuns have done valuable work in preparing costumes.

Other Plays.—Convinced of the good produced by these plays, the missionaries are solicitous to present them not only at Christmas, but also at different seasons of the year, especially in Lent, at Easter and Pentecost. During these seasons the subject of the play is built up on the mystery commemorated. For other occasions the missionaries and catechists have dramatized subjects from the

Bible, from Church History, Lives of the Saints, etc. *Joseph of Egypt, Daniel, Tobias, The Prodigal Son, The Diocletian Persecution, Bernadette*, are among the favorites. Sometimes living tableaus of some Christian mystery are designed and explained by the missionary or catechist. Especially popular are the tableaus of the fifteen mysteries of the rosary. All plays are in the vernacular languages, Hindustani, Marathi, Tamil, etc.

The mission theater demands much of the missionary's time, for often he himself composes the play; but if he does not, at least the selection, distribution of rôles, coaching the players and general management devolve on him. However, since the Christians learn more from these plays than from the catechetical instruction; and since the heathen, too, flock in great numbers to the Christian *natak* and *tamasha*, the missionary finds his weary efforts of stage-managing amply rewarded.¹⁸

Insincerity of Some Converts.—Not all who waved palms and shouted hosannas on the first Palm Sunday were true followers of Christ. Many a tongue that proclaimed His triumph on the first day of the week clamored for His Blood on Good Friday. In like manner many natives of India who beg the saving waters of baptism are loath to lead a life corresponding to Christian standards. A variety of motives may induce the Indians to convert. To many of them we may apply the words Christ spoke to the multitudes, "You seek Me, because you did eat of the loaves and fishes and were filled." Food, money, employment on the mission farm, hope of gratuitous education, increase of respectability among their Christian neighbors are often great temptations for the Hindu. Not seldom the missionary becomes aware that the most promising catechumen turns out to be the worst Christian, or relapses into the state out of which, perhaps, he may never have whole-heartedly emerged.

Others, again, whose sincerity seems unquestionable are

¹⁸ *Die katholischen Missionen*, Freiburg, Vol. XLVI, pp. 8-12.

most crafty hypocrites whose sole purpose in espousing Christianity is to burden the mission with their heavy debts. Although real, genuine conversions are hard to make, and not all converts withstand the hardships invariably met with on becoming Christians, yet there are many cases on record in the Archdiocese of Calcutta, the Diocese of Lahore and others, when whole villages were won over to Christianity.

In some districts zeal for the conversion of the pagan brethren is a rare virtue among native converts. The Very Rev. Fr. Felix Finck, O. M. Cap., of Lahore, has this to say of his Christians: "The Catholics of Bettiah are descendants of Christians, and strangely enough they are not interested in the conversion of their pagan neighbors. One does not find among them the enthusiasm for proselyting, noticeable among the new converts at Delhi and Panyali."¹⁹

Missionary Joy.—However, almost every missionary can relate with deep satisfaction and joy instances of fervid loyalty to the Faith, to the sacraments and to prayer. Touching, indeed, is the following example told by the Rev. Knockert, S. J., of Torpa, Western Bengal, respecting the devotion to Holy Communion animating his converts: "I was deeply moved to see them all so collected when the priest came down from the altar to distribute Holy Communion. Then suddenly they raised their voices in a hymn of thanksgiving, 'Magnificat!' . . . I made a special point of observing the school children. After receiving Holy Communion they would kneel at their places, bury their faces in their hands for some time and then take up their prayer books. They deported themselves in all with such simplicity and devotion that, to my great joy, I could see that these children do realize some of the mysterious greatness of the Sacrament."²⁰

¹⁹ *Catholic Missions*, N. Y., Vol. XIII, 1919, p. 232.

²⁰ Joseph Spieler, P. S. M., *op. c.*, p. 164.

From this description of the Indian missionary and his work we readily agree with our late Pope Benedict XV., who pleaded for missionaries of irreproachable life, men well-grounded in virtue, who pale not before heroic sacrifices. However, let the reader not imagine that life in the missions is one devoid of sunshine. Conversions, however few, are, nevertheless, always in the making, and each step that advances the neophyte to Christ brings nameless joy, consolation and courage to every missionary, especially to the Father who, under God, has been instrumental in effecting the conversion. In fine, the daily meditation, the constant realization of his office of an "alter Christus" (another Christ), the abiding hope of the "exceeding great reward," tide the missionary over his many difficulties and sweeten his daily burden of the cross.

CHAPTER II

THE CATECHISTS

THE indispensable assistant of the missionary is the catechist. A little knowledge of the recent history of missionary endeavor and a glance at missionary statistics will show us that the native catechist is an all-important factor; that his help is one of the most effective means of progress in mission work. The missions that boast of the most and best-trained catechists also report the greatest success, whereas progress is slow in those missions which have but few or no catechists.

Most Vital Problem.—In all truth, it may be said that one of the most vital problems and greatest needs of India to-day is that of educated, unselfish, zealous catechists. If India is to be converted, the ranks of the catechists will have to be increased by thousands and tens of thousands of recruits. There is more than a grain of truth in the words of Bishop Legrand of Dacca: "If I had 10,000 Catechists, I would allot 2,000 pagans to each, and Bengal would soon be at the foot of the Cross." These same words might well be applied to the whole of India. The conversion of India depends in great measure upon the quantity and quality of native catechists.

Great Value of Catechists.—No one realizes more the value of good catechists than does the missionary himself. The following extract from a letter of a missionary speaks for itself: "Send me nothing for myself, but in the name of Jesus Christ procure me all the help you can to keep up my catechists. I feel inexpressible sorrow when hundreds of idolators ask for instructors and I am too poor to send them any," i.e., catechists. The catechist is,

indeed, the missionary's "alter ego," his "right hand." He is "an indispensable cog in the Missionary machinery." A mission without catechists is no complete mission, for it lacks one of its most important parts. In his article, *The Catechist in Mission Countries*, the Rt. Rev. F. Demange, P. F. M., says: "The trouble is that Catholics in Europe and America do not realize how all-important catechists are to the success of the mission; they place the work of catechists as of secondary importance while it really takes first place. Almost nothing can be accomplished without these able and devoted assistants."¹ "A catechist in India is a missionary in every sense that an unordained person can be. His work has become a profession and vocation, to which native Catholic men consecrate their lives and entire time."² The native catechist, as a rule, has an advantage over the foreigner in this, that he can more easily gain access to the natives, understands better their minds, longings and needs, and is thus able to bring a greater number of souls to the one true fold.

Great Need of More Catechists.—If in a well-ordered parish the pastor cannot dispense with his religious and lay teachers, how then can a missionary in a foreign country cope single-handed with problems that are far greater and more complicated? Ever and anon we hear the complaints of missionary bishops and religious superiors that the number of priests in India is entirely insufficient. Indeed, how can one missionary attend to the needs of Christians scattered about in thirty or forty different villages, over an area of 250 or 300 and more square miles? There are the sick and the poor to aid, the children to be baptized, catechumens to be instructed, lost sheep to be found again, disputes and strifes to be settled, Christians to be prepared for the sacraments

¹ *The Catechist in Mission Countries*, Society for the Propagation of the Faith, New York, p. 8.

² *The Bengal Mission*, Notre Dame, Indiana, 1919, p. 9.

and the dying to be assisted. These are only a few of the priest's duties among his people. But there are also other sheep not of the flock, the pagans, who should take up a good deal of his time. To attend to all these matters is simply impossible unless the priest has capable assistants. These assistants are none other than well-trained catechists. No priest or "missionary who has at heart the evangelization of the heathen, or who cares to have his own people regularly instructed and looked after, can dispense with the services of a catechist. The knowledge he has of the people and the support of his presence amongst them will help to effect much that the priest for want of better knowledge of them and of sympathy with their needs may not be capable of doing."³ Protestants have recognized this need long ago and the success of their missions is due directly to their large company of lay assistants, whom they hire at will, and to whom they pay adequate salaries.

The Catechist's Work.—The catechist's work is manifold. He does not only teach catechism. There are a hundred and one other jobs that fall to his lot, the performance of which greatly lightens the many and trying burdens of the missionary. Primarily, however, the catechist is the official representative and precursor of the missionary priest among his fellow-countrymen in distant villages. Like John the Baptist he goes before and prepares the way for the coming of the Word of God.

The missionary cannot expect immediately upon his arrival to go out into the wilds of the country, gather about him crowds of savages, give them a few short instructions and have them falling at his feet begging for the regenerating waters of baptism. The missionary must first gain the sympathy of the people and this is no slight task. This is generally done through the catechist. The native is willing to listen, but stubborn and slow in bending his proud neck to the sweet yoke of Christianity.

³ Joseph Carroll, O. S. F. C., *Our Missionary Life in India*, Allahabad, 1917, p. 156.

Capuchin Missionaries with Catechists and School Teachers.



The catechist is better equipped, in many cases, than is the foreign priest to prepare the people for the Gospel of Christ. The natives take more readily to him and converse with him more freely since he is one of their own kind, belonging to a caste at least as high as theirs if not higher. Being well acquainted with their language and dialects, their customs, conventions, etiquette and forms of respect usually observed by the various classes, he easily gains a hearing and the confidence of the people. All these factors help much to overcome the religious stubbornness and prejudice.

Catechists in Schools.—The conversion of thousands and thousands of natives may be traced back to the schools so well conducted by the catechists under the supervision of the missionaries. There are many natives who will hear nothing of the Christian Religion but who have not the least scruple about sending their children to schools conducted under Catholic auspices. The good influences are not long in making themselves felt. After the children have attended the school for some time the parents see the wholesome effects of a thorough Christian education. Their esteem of Christian education grows as time goes on, and as a consequence they put greater faith and trust in the teachers, the catechists themselves. In school the catechists implant the seeds of Catholic faith and morals. Hindu children love to read the Bible history and catechism. The teacher explains the truths contained in these books, illustrates the principles of Catholic doctrine by appropriate examples, pictures and a practical application to the Hindu's everyday life. The children go home from school and relate what they have heard. The curiosity of the parents is aroused and soon they also come to hear for themselves what the catechist has to say. This is the catechist's great chance, and he is not slow in making use of such favorable opportunities. By means of biblical pictures in gay colors, of which the natives are very fond, he makes clear to them what the Catholic Religion is, and

what it is not. The tenor of his instructions is, as a rule, not disputatious or controversial, but explanatory. The truths of Catholic faith and morals are so convincing and sublime that a simple but thorough explanation of them will bring about the best results, and the catechist need seldom stoop to the use of controversy. When he does meet with such as would contend with him over religious questions, he refers the conscientious objector to the priest, who then takes him in hand and solves his difficulties.

Various Kinds of Catechists.—There are various kinds of catechists, such as the village catechist, the evangelist or touring catechist, and the circle catechist. The work of these various classes differs greatly as time and circumstances call for, but on the whole their work is much the same.

The Village Catechist.—The village catechist, or the catechist who resides in a Christian colony, has sufficient work to keep him busy from morning to night. His principal occupation is teaching the catechism and other branches of the lower schools. Over and above the instructions given to the children of the schools and those preparing to receive the sacraments, he attends to many temporal needs of the natives. He visits the sick, looks after the poor, the aged and crippled; helps the Christians on the farms and teaches them better, more systematic and more remunerative methods in agriculture. "As a member of the local vestry-board," Very Rev. Joseph Carroll, O. M. Cap., says, "he may help the Father in the administration of church funds. He is the spokesman of the community, the guardian of its chapel and school, and the responsible superintendent of public morality and daily worship in the absence of the priest. In his isolated post he bears from day to day the burden of the work through good report and ill." As a rule he is a man of some intellectual power, of sound judgment and spiritual character. Being discreet in his utterings, and obliging to all who seek his help, he is a benefit to the whole local-

ity. His unselfish labors in behalf of the people soon gain for him the esteem of the heathen. Religious prejudice gives way, and one after the other the heathens come for instruction in the Christian Religion.

The Touring Catechist.—The evangelist, or touring catechist, is, so to say, the forerunner of the priest. He visits the towns and villages in which a missionary has never or rarely been seen. He goes about speaking to the heathen wherever he may find them; he associates freely with his equals in caste, attends their meetings and social gatherings. His interesting talks gain him an easy hearing. Gradually he leads over to religion. He explains, instructs and refutes, all in a most prudent and gentlemanly manner. Then he portrays the beauty of Catholic doctrine and Christian life, points out the excellency and beauty of virtue and the evil consequences of vice and sin. The heathen is so taken up with the words of the teacher and his new doctrine that he is loath to see him depart so soon, and anxiously awaits the catechist's return. To be sure, the catechist returns in due time.

Naturally the catechist must be a man who is well versed in Catholic faith and morals. Furthermore, he must know what are the religious views and tendencies of his hearers, for he must refute and fight them on their own ground.

When the catechist has set one village a-thinking, he wanders to the next and there sets his machinery in operation again. When he has made the rounds of a given number of hamlets and towns he returns to the central station where the priest resides. To him he makes report of the conditions in the villages visited and tells him which corners and sections of the vineyard are ready for his coming, and which are not. The priest then goes out into the fields sown with the good seed, quickening and enlivening the fruit, and brings in the harvest.

The Circle Catechist.—The circle catechist accompanies the missionary on all his apostolic journeys. Like

that of the missionary, his is a busy life. He is the priest's clerk and secretary; in school he acts as teacher and examiner; in church he functions as janitor, sacristan and choir-director, and at solemn Mass, as master of ceremonies. In public affairs he acts in turn as prosecutor, counsel and juryman. As a matter of fact, a good circle catechist is called upon to do almost anything and everything as circumstance and necessity demand.

Another point much in favor of the circle catechist, but rarely touched upon, and most vital to the success of the missionary, is this: the circle catechist "is a living witness to the sobriety and abstemiousness of the missionary's life. The priest is a stranger whose celibacy is hardly credible to pagans, and indeed they are often slow to believe in it. But the catechist is the priest's inseparable companion; he dwells in the same house; he sleeps in the next room; he goes with him on journeys; he is ever at the side of this unique person who is so apart from other men, and he can truthfully give testimony to the perfection and self-denial of the apostolic life."⁴

Women Catechists.—The work of the catechist is not restricted exclusively to the male sex. Women are also successfully employed in the spread of the Gospel. The "Bible-woman" of the Protestant missions is one of their best agents. At present India's missions boast of but a small number of Catholic women catechists. These are principally the wives of men catechists. They are especially adapted to the teaching of women. They know, even better than the nuns, how to work their way into the home and gain the affections of the mothers. They visit the sick and needy in their dwellings; give useful hints to the mother regarding the home, family and rearing of her children. Those of them who have been taught something of nursing and medicine can do untold good in a community and are always welcome visitors. Having gained

⁴ *The Catechist in Mission Countries*, Society for the Propagation of the Faith, N. Y., p. 4.

the mothers' confidence and love by ministering to their bodily ills, the way is also prepared for the ministering to their spiritual wants. Like the male catechists, these women have the duty of assembling the female converts of the village or colony for their regular religious instructions and of seeing that they attend Mass and receive the sacraments. It would be a great asset to the missionary if the communities of nuns would take in and educate women to be good catechists.

Wages.—The catechist class has as yet not been unionized. It has not clamored for a six or eight hour day, nor for higher wages. The catechist is not mercenary, but, like the priest, is in need of food, raiment and shelter; he is willing to work ten, twelve and, if necessary, fifteen hours a day and considers fifteen dollars a month very good wages. Many work for less, some for the small amount of five dollars a month.⁵ And vocations are not wanting. But there is a lack of financial resources. The entire question of catechists resolves itself into a matter of dollars and cents. Thousands of catechists could be put into the field, within short notice, if missionaries only had the wherewithal to support them.

Training of Catechists.—From what has been said of the catechist and his work we can gather that he must be a man who has enjoyed an education superior to that of the people among whom he labors. He must, above all, be well instructed in the truths of his own Religion if he would teach others, else we should have a repetition of the blind leading the blind. In former years, and in many places even to-day, the training of catechists is haphazard. The reason is to be found in the dearth of priests, and especially of—funds.

Training Schools.—Where there are no training schools the missionary, who is more than busy from sunrise to sunset, must train his own catechists, wherever and whenever he has a few spare moments. No one realizes

⁵ *The Bengal Mission, Notre Dame, Indiana, 1919, p. 11.*

more than the missionary himself that there is little system and thoroughness in an education given in such a way and at such irregular intervals. But the missionary makes the best of his time and talents and hopes for better days.

Within recent years, however, there has been a forward movement in the education of catechists. Special training schools have been and are being erected which have as sole purpose the proper education of native Catholic men who wish to devote their time and their lives to the conversion of their fellow-countrymen. These training schools are conducted by missionary priests. The buildings themselves are plain in the extreme, comprising living rooms, a large dormitory, infirmary and kitchen. The meals are also plain, but substantial. The clothing of the candidates is simple, and a straw mat with one blanket is all these natives require for their beds.

Routine and Training Schools.—The order of the day is well defined and strictly observed. After rising and washing and getting their beds in order all candidates attend Holy Mass, and usually receive Holy Communion. Before going to the class room they have about an hour's work in the garden. Class hours last from nine to four, with about one and one-half hours' intermission.

Besides the branches demanded by the Government, special instructions are given in catechism and Bible history. A thorough knowledge of the catechism is indispensable. Hence much time is devoted to the study of this subject. The students are also made acquainted with the inborn prejudices of the heathen mind so that they may the better meet the native's difficulties. In the afternoon the rosary is recited in common either in the church or school. Then follows an hour of recreation either in the shape of some game or in useful occupation. Those further advanced often assist in the church as sacristans or janitors; while some give instructions to catechumens.

The spiritual advancement of the catechist is not lost sight of or neglected. Daily Communion, the practice of

virtue and the spirit of prayer are fostered, and the good fruits are evident.

The education of the candidates covers a period of from six to eight years. Nor is he sent out immediately after he has been emancipated from the rules and regulations of the training school. For some time the graduate works under the direct supervision of the missionary, where his doings can be observed. During this preliminary practical probation, or immediately succeeding it, the catechist is married, and then only does he take up his catechetical work in some forsaken village or hamlet. At stated times all the catechists come together at the central mission station where they make report of their work, receive their wages and further instructions and practical hints.

The value of training schools cannot be overestimated. The education they impart meets present-day needs and difficulties. Missionaries depend upon their catechists and the catechists depend upon training schools. Vocations are not lacking but—funds are sorely needed. It requires but the small amount of thirty dollars to maintain a catechist in the preparatory school and sixty dollars in the training school for one year, and yet these small sums cannot be raised in sufficient amounts to supply the missionaries with able bands of catechists. Training schools for catechists are a crying need of India's missions of to-day. They are the quickest solution to the great problem—INDIA'S CONVERSION.

CHAPTER III

SCHOOLS AND PERIODICALS

EDUCATION in India, as one of the missionaries expressed it, "means formation, reformation and transformation, brought about by instruction, supervision, good example and whatever a good teacher does for his pupils."¹ Catholic missionaries in India are conducting extensive work along educational lines and they would be doing more were it not for the many obstacles that confront them.

External Hindrances.—One of the most perplexing problems of the teachers is the caste system. A pariah is not allowed to sit on the same school bench with a Brahman. A Mussulman would feel deeply wronged if he were placed beside a member of a lower caste in the dining room. The noble sons of India must have a separate dormitory, study hall and other apartments reserved for their own use. In our democratic country Jenny Green, daughter of Pat Green, the mill-hand, sits beside Rosemary Anna Le Grande, daughter of the steel king. Rosemary even gives Jenny a bite of her apple. But in India—there is a difference.

Character of the Brahmans.—These are merely external hindrances to education. The consequences of these usurped privileges on the nature and character of the favored sons of Brahma are a much greater foe. The Brahmans have arrogantly assumed rights and privileges to such an extent that the common people look upon them as gods and are so obsessed by these ideas that they show a

¹J. C. Houpert, S. J., *The Madura Mission Manual*, Trichinopoly, 1916, p. 156.

greater reverence and respect to the Brahmans than many men have for the true God. The characteristic fault of the Brahmans is their deep-seated pride. They look upon the missionary as a member of a lower caste. It is a known fact that young men have stood outside a class room window for days to listen and see if the professor knew more than they did. When they discover that others than Brahmans have great wisdom they attribute it to the fact that they are "Brahmans from the West," as if no one but a son of Brahma could have knowledge.

A Further Hindrance.—A second though, perhaps, a minor obstacle to Catholic education in India is the prejudice of these people against the Catholic Religion. They attend Catholic schools and are satisfied with the tutors, but they are rather sensitive on religious questions. Under such circumstances, Fr. Hull says, "religious instruction is given apart to the Catholic pupils; but the slightest show of propagandism has to be avoided with regard to the others."² This, however, hardly implies that all reflections on Catholic doctrine are barred from the classes attended by both Christians and pagans. The Catholic Religion, it is true, is not thrust upon non-Catholics and non-Christians in a dogmatic manner, but they are to "understand," says Very Rev. Joseph Carroll, "that their presence will not be considered when it is thought proper to refer directly or indirectly to a question of religion."³ On the same page this missionary continues: "We (Catholic missionaries) yield sufficiently to their cherished dislikes by not insisting on their following our routine and being taught our belief." The fact that non-Catholics and non-Christians attend the Catholic schools in India may indeed be considered a hindrance to Catholic education. Although, perhaps, it is only a minor one, nevertheless it is and remains a hindrance in so far that great prudence is required on the part of the teachers lest they

² *Catholic Encyclopedia*, Vol. VII, p. 732.

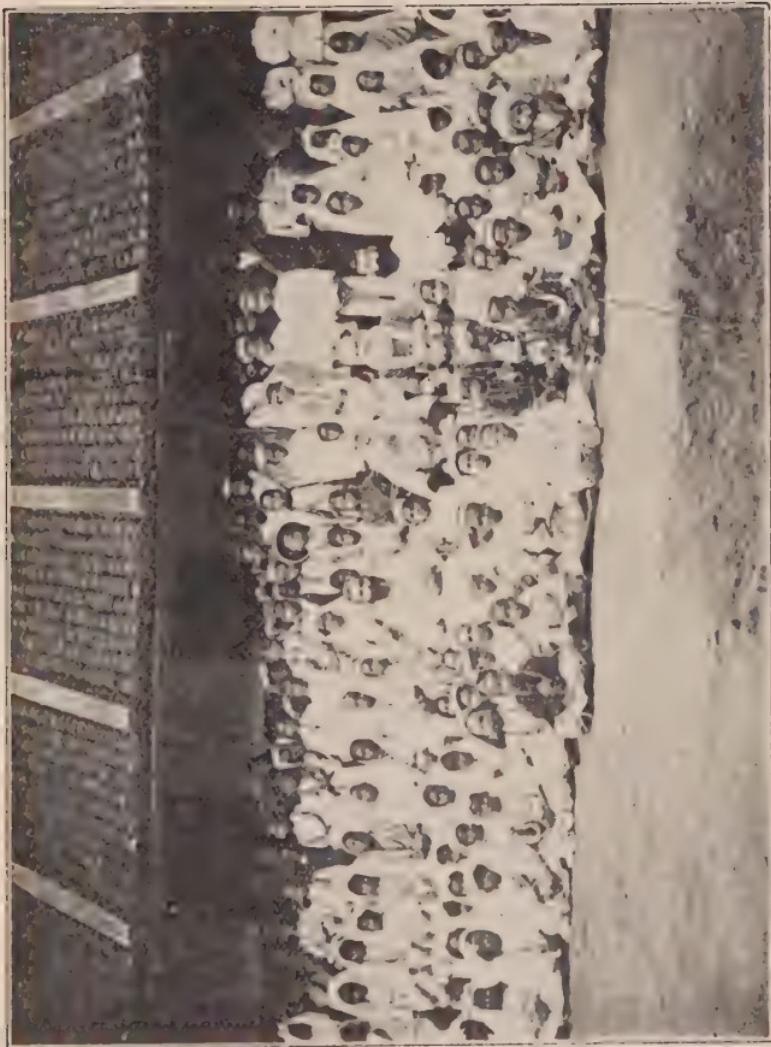
³ Joseph Carroll, O. S. F. C., *Our Missionary Life in India*, Allahabad, 1917, p. 301.

offend their non-Catholic and non-Christian pupils and thereby increase their already strong prejudice.

Overcoming Obstacles.—These are but some of the hindrances which the missionary meets in his endeavor to teach the Indian. Is there no way, no means of combating these evils? There is but one—an education that is diametrically opposed in its principles to the false maxims handed down for ages in India. The education of the Indian must aim to prove that men as men are born equal. The Indian must be taught that God formed all men of the same earth and that He created no castes. In the training of these people the Catholic missionaries are endeavoring to inculcate these principles, and these principles are beginning to strike root in the minds of the people, at least among the lower classes.

First Step of the Missionary.—The missionary after long experience generally goes about education somewhat in this way. When he hears of a place where several families are waiting for instruction, he sends a catechist to prepare these people. When the catechist has done his work, the missionary comes to examine the prospective Christians. Those found sufficiently instructed are baptized, and the rest receive further instruction.

Elementary Schools.—With these conversions a new burden is laid on the priest's shoulders. He must now make arrangements for the instruction of the children. An elementary school will answer this purpose, and thus the messenger of the Gospel starts about forming a school. If he can, he will send a few Sisters to take care of the little ones. The young minds and hearts of these children, which are but "wax to receive and marble to retain impressions," need formation, reformation and transformation, and the Catholic Sister is the person to undertake such a task. By her kind and motherly ways she slowly removes from the young mind and heart the false impressions stamped thereon and so by degrees prepares her youthful charges for formation.



Jesuit Missionaries with School Children.

By many small devices, known only to a self-sacrificing woman, the Sister strives successfully to make the school a real home for her young protégés. Four walls will never make a home. It is love and "that impalpable something we call atmosphere which puts the breath of life into hard matter, and makes a mere structure of stone and wood a vital, sacred place." The neatness, regularity, obedience, good example and love practiced and inculcated by these generous-souled Sisters are a great factor in educating the young. In these schools built out of love for God the children have real home life, real love, real security.

Curriculum in the Schools.—The curriculum of education comprises studies adapted to the minds of the little ones. They learn to read and write their mother tongue. Religion and Bible history as well as geography, profane history and other useful branches are taught by means of charts, diagrams and pictures.⁴ The Indian loves gaudy colors, and pictures will make a more lasting impression on the young minds than many and long explanations. Then, too, the Sisters give them small tasks of helping about the house, thereby laying the foundation for their future industrial career.

Education of Women.—After the children have completed their course in the elementary school, if they wish to continue their education, they will find middle schools enough to satisfy their taste. There are forty-one academies for girls in India, with an enrollment of approximately 8,000 students. The girls who are allowed to continue their education through an academy are surely fortunate, for by their elementary school education their youthful minds have lost but a few of their pagan heritages. The merely negative factor in education—the uprooting and destruction of false ideas—is only the lesser part. Constructive ideas must also be brought home to these people.

* *Ibidem*, p. 134.

High Standard of the Academies.—The curriculum of the academies measures up to the standard prescribed by the Government. The prizes taken annually by the candidates sent from the Sisters' schools more than vouch for this fact. Few of those presented for examination come home unlaureled. The girls have their representative prize takers in every branch taught in the academy. Languages, sciences, music, sewing and domestic arts go to make up for the most part the program of studies in these institutions of learning. The missionaries base their choice of studies on years of experience, and, having separated the chaff from the wheat, they allow only the best and most important subjects. The Sisters teaching these girls are by no means ignorant women who could not teach in their own native country. Only the best teachers of the community are sent into the foreign missions.

Good Example.—But the secular studies are the smaller part in the education of the Indian maiden. The Sisters' example is the most potent teacher. The open minds of the young women have been prepared to receive and retain impressions. The Sister by her self-sacrifice, kindness, love, humility, purity and obedience makes an indelible impression on the hearts and minds of her youthful charges. She mixes with, and looks after, both Brahman and pariah. The caste system puts no bars to her activity. She does not look first to see if it is a child of a higher or lower caste who asks her help, but hearing the call she is there on the instant to meet the needs of her charges with motherly care.

The Sisters are truly women elevated far above the Indian in education, refinement and manners, and yet they stoop to become the servants of all, aye, if necessary, they take upon themselves the most menial and repulsive services.

From the Sisters the girls learn many little ways of becoming true Christian women. They have living models after which to form their characters, which is, in the

final analysis, the end of education. It was ex-Senator Root who said: "The character of the people, the character to which the children are growing determines the life or death of a nation." The honors and praises bestowed on the work of Sisters' schools by the Government speak volumes and show that they are measuring up to the required standard.

University Training for Women.—There are five secular universities in India, all under State Supervision: Bombay, Calcutta, Madras, Allahabad and Lahore. Women are eligible for admission to any one of these and may assume the degrees. But in recent years there has been a move on foot among the Hierarchy of India to make a Catholic university training also accessible to women. His Grace, the late Archbishop Juergens of Bombay, was the champion of this movement. He had been gaining the good will of the Government which was absolutely necessary for such an enterprise, when by intrigue the Presbyterians foiled his plans.⁵ Convinced, however, that something should be done for the higher education of women the archbishop made arrangements to have women at least attend classes at the St. Xavier's College in Bombay. The plan of erecting a university for women has not been abandoned and we may still hope that India will soon be blessed with such an institution.

Education of Men.—The education of boys and young men is in the hands of priests and Brothers. They conduct middle schools, high schools and colleges. To single out a school as a representative of what the missionaries are doing, let us consider St. Joseph's College at Trichinopoly, which is under the management of the Jesuits. The course of this institution leads the scholars through thirteen years of study, beginning with the A B C and leading up to differential calculus. The first four years comprise the lower school. Boys from seven to ten years learn the three R's plus English and the Tamil language.

⁵ *Die katholischen Missionen*, Freiburg, Vol. XLV, 1917, p. 247.

The three following years are passed in the middle school, while the next two years are devoted to high school work. The last period of four years comprises real college work, including mathematics, physics, history, philosophy, etc. This college confers the degree "Bachelor of Arts," and a number of its alumni have gained the doctorate at the university.

The good work of the Catholic colleges is attested by the fact that the Brahmans, the most obstinate non-Christians, continue to send their sons to these institutions. Although many applicants must be refused for want of room, the Catholic schools contain more than sixty per cent of the Anglo-Indian youth.

The Trades.—Besides the regular courses in the higher branches the Fathers and the Brothers, for various reasons, give a thorough training in the different trades. Mgr. Zaleski, the sometime Apostolic Delegate to India, insisted on a solid elementary education for boys. He warned against the rush for office jobs, which is one of the chief reasons why the Indian seeks a higher education. For, since only a few of the thousands who apply for a position are accepted, many would be without the means of making an honest living. It is mainly for this reason that the Fathers and Brothers give a thorough training in the trades.

After a boy has reached the age of twelve years he is given an opportunity to learn a trade. The missionaries have shops for carpentering, bookbinding and weaving, and to these the boys are sent, if they so desire. Besides these more common trades the missionaries teach also telegraphy, banking and railroading. The courses given in these branches are thorough and public officials often send in more calls for workers than the Fathers and Brothers can supply. Farming, too, has a place in the education of these people. In India farming is a necessity and the missionary in his attempt to give his people the best of everything, tries to teach the Indian the latest

methods in farming. He watches the natural bent of his scholars, and advises them in their choice of a vocation, leaving them, however, at perfect liberty to follow their own inclination.

Very Rev. Joseph Carroll has some interesting remarks on the learning of trades. "It would be extremely selfish," he says, "to regard only the present in one's interest, and have no thought for the future of those who cannot always be dependent upon the missionary. Hence the establishment of suitable industries and the teaching of trades and professions must be regarded as an essential factor in the constitution of every colony that hopes to thrive. Oftentimes the simplest industries are the more suitable to conditions and pay the best; but whether they be simple or labored, this much is reasonably to be said, that if trades and professions are to be worked, they must be taught by competent masters and managed under efficient control."⁶

As the girls benefit more from the personality of the Sisters, so the young men find in their teachers living examples on which to model their characters. These priests and Brothers possess every quality which distinguishes a gentleman, and by their work and toil try to produce good and loyal citizens. They do no proselytizing. "The early fears of proselytizing have vanished, and there are few parents whom religious scruples would deter from sending their children to a mission school. It would be difficult to imagine an agency more helpful to Government, more trusted by the community, and more wholesome in its educational influence."⁷

Catholic Literature.—The Press, too, may be considered a great factor in education, and the missionaries are using it in their endeavor to train the Indian. Non-Catholic missionaries spread literature galore among the people whom they try to win over to their beliefs. In

⁶ Joseph Carroll, O. S. F. C., *op. e.*, pp. 137-138.

⁷ J. C. Houpert, S. J., *op. e.*, p. 159.

1912, 127 periodicals were edited by various Protestant societies in India. This literature is a power in their hands. The Catholic messengers of the Gospel are also active in spreading Catholic literature among the people, but their means do not measure up to the demand. Yet in spite of their lack of money, they have many books in circulation, and are issuing a considerable number of periodicals.

The books published by Catholics are mostly of a religious character, and are written in the vernacular. To realize what great literary work the missionaries are doing in India it may be well to note that there are more than 200 Catholic books written in the Telugu language alone.

There are over eighty Catholic periodicals published in India, Burma and Ceylon. About forty-five of these are English publications, of which *The Examiner* (Bombay), the *Catholic Leader* (Madras), the *Catholic Herald of India* (Calcutta), *The Bombay East Indian*, *The Simla Times*, the *Jaffna Catholic Guardian* and *The Standard* (Madras) are weeklies. There are eleven English monthlies; the other English papers are published at intervals ranging between two months and a year.

Besides these English periodicals there are about thirty-five papers published in the different Indian languages and in several of the European languages.⁸

The Indian Catholic Dailies.—India can boast, also, of two Catholic daily papers. The honor of having founded the first Catholic daily in India belongs to the Portuguese Catholics of Goa. This paper, *O Heraldo*, is published in Portuguese. But now English-speaking Catholics, too, have a daily. *The Trivandrum Daily News*, published in the capital city of Travancore, on the Malabar Coast, has been taken over by a Catholic and will be turned into a

⁸ *Catholic Directory of India, Burma and Ceylon, 1922*, Madras, 1922, pp. 309–404. The Directory counts up six weekly papers but does not mention *The Simla Times*, and ten monthly papers without giving the *Catholicus*, a monthly published at Cawnpore, Allahabad.



Mealtimes in a Christian School.

Catholic daily. A committee of three priests has been appointed to direct the paper's policy in religious affairs and a Catholic student from Oxford will be editor.⁹ This is not the first attempt at founding a Catholic English daily in India. In 1920, Colonel P. O'Gorman launched *The Eastern Mail* at Delhi. This was intended to be a Catholic daily, but when the Colonel went to Europe on account of ill health, the paper seems to have lost some of its Catholic character and developed into a semi-Catholic daily.

The Catholic Truth Society.—When speaking of Catholic literature in India we may not overlook the work of the recently established Indian Catholic Truth Society (1921). Fr. C. Leigh and Fr. Lacombe, both Jesuits, worked diligently on systematizing and developing its plan, and once proposed to the Hierarchy of India, it soon had the enthusiastic approval and support of twenty-seven bishops, numerous priests and many leading Catholic gentlemen. The aim of the Indian Catholic Truth Society is to "propagate and place within the reach of all, Catholic literature suited to Indian needs." The need of such a society in India is clear from the words of the Rt. Rev. Angelo Poli, O. M. Cap., Bishop of Allahabad, in his Lenten Pastoral of 1920. "Our Holy Religion," he said, "is be-slandered in the public press as well as in private and they (our Catholics) have no answer to give, or have not the courage to speak it. All this comes from want of wider knowledge of their interests; while this again is due to the fact that they do not read for themselves."¹⁰ The Indian Catholic Truth Society has about 1,300 members and has published over sixty excellent booklets.¹¹ These publications treat popular subjects and refute present-day error, not in a technical style, but in the language of the common people.

⁹ *The Bengalese*, Washington, D. C., Vol. III, 1922, pp. 5-6.

¹⁰ *Catholicus*, Cawnpore, India, Vol. VII, 1920, pp. 48 ff.

¹¹ *The Catholic Historical Review*, Washington, D. C., Vol. II (New Series), 1922, p. 451.

CHAPTER IV

CHARITABLE AND SOCIAL WORK

IT has been aptly said by a writer in one of our American missionary magazines that it is a characteristic of Catholic charity to do "its work quietly, without ostentation, screened, like Nazareth, from the world's view. Only accidentally does the ordinary citizen come upon it, and then, indeed, it astonishes and delights, like a refreshing oasis in the desert." Hence it is that the heathen after wandering about in the desert of paganism is astonished and delighted when he comes upon the refreshing oasis of Christian charity in the form of some charitable establishment. Can we wonder, then, that the heathen, attracted by what he has seen and moved by the grace of God, exclaims with St. Peter: "Lord, it is good for us to be here!" The ministers of charity, the missionary priests and religious, consider themselves well repaid for all their deeds of heroic self-denial if the heathen who come to them for help learn to know God and become devoted members of His Church. Little record is kept, outside the Book of Life, of the many sacrifices demanded of these ministers of charity; consequently we may never hope to have in this life a thorough knowledge of the deeds of Catholic charity. The following pages will, therefore, reveal only in a slight degree what is being done in India in this direction.

Early Institutions.—The very first European missionaries, who arrived in India in the sixteenth century, were brought face to face with so much misery and want that they soon recognized a fruitful field for Christian charity.

They accordingly set about building hospitals and orphanages, in which action they were ably seconded by the Portuguese mariners who landed on the Indian coasts. The first hospital opened in India was the one at Punnakayal by Fr. Henriquez about the year 1550. This establishment was placed under the care of Captain Coutinho, a model Christian, who adopted the house as his abode and the sick as his family. This manifestation of Christian charity was much admired by the natives and augured well for the future success of similar institutions. Other institutions soon sprang up in different parts of the country and the future began to brighten, when events took place that well-nigh swept this branch of Christian endeavor from the field.¹

Storm.—Although the missionaries had by their works of charity aroused the admiration of the Hindus, they soon found that they had also aroused the fierce anger and hatred of the Mohammedans. These latter were not slow to see that the Church was gaining in prestige through her charitable institutions. They accordingly set out and destroyed all the institutions that were not defended by the guns of the Portuguese sailors, putting the inmates to death and so giving the Church many martyrs. As time went on the trials of the missionaries increased until it seemed as though charitable work would have to be given up entirely owing to the lack of support from Europe occasioned by the French Revolution and the turbulent times that followed.

Happily after peace had been established and the Portuguese Schism had come to an end, many religious of both sexes turned their steps towards India and soon had flourishing hospitals and asylums in various parts of the country. Rev. C. Streit, S. V. D., in his *Atlas Hierarchicus* for 1913 credited India (including Burma and Ceylon) with some forty-eight hospitals and 175 dispensaries.

¹ J. C. Houpert, S. J., *The Madura Mission Manual*, Trichinopoly, 1916, p. 180.

According to the latest statistics there are at present 261 orphanages with more than 14,000 orphans.

Hospitals—The Catholic hospitals in India have a two-fold purpose, namely, to cure the afflicted bodies and to help the troubled souls of their patients. Many a man, who while enjoying life and health had cared little for God and His Church, was glad, when the tide of life was fast ebbing away, to be received into the Catholic hospital where besides receiving medical relief he could become reconciled to his Creator and die in peace. Many a pagan, whose knowledge of our holy Religion was limited to a few false notions, was thoroughly impressed by the beauties of that Religion, when made to feel the tender ministrations of Christian charity in a Catholic hospital. In fact, who can enumerate the number of Hindus admitted into the Church and into heaven through the portals of the Catholic hospitals? The quiet peaceful life in the hospital, the kindness of the Sisters and the beneficent influence exercised on the soul of the pagan by the proximity of Christ in the Real Presence all impress the patient and his relatives and ultimately lead them to embrace our holy Religion.

Appreciation of the Government.—That the British Government appreciates the work done by the Catholic Sisters can best be seen from the fact that the Sisters are often called upon to help in Government hospitals. Recently the large Municipal Hospital in Cuddalore was entrusted to the care of the Sisters of Charity. Thoroughly trained in the Pasteur Institute of Paris, these Sisters are not only efficient nurses, but as Catholics they are able to help troubled souls as well as cure afflicted bodies.²

St. Martha's Hospital.—The well-equipped hospital at Bangalore, South India, known as St. Martha's Hospital, is an institution that may well serve as a pattern for similar establishments in India. Founded in 1886 by

² *Catholic Missions*, N. Y., 1920, Vol. XIV, p. 151.



Sisters and Nurses of St. Martha's Hospital at Bangalore, South India.

the late Mother Mary of the Visitation Leusch, the hospital has been continuously under the care of the Good Shepherd nuns. The hospital received financial aid from Sir Sheshadri Iyer, a Brahman, who was head of the local Government at the time. He arranged with the Government to care for the whole cost of the medical supervision and control of the institution. The Sisters were placed in charge of the general organization. This plan was abandoned as impractical seven years later, the Government agreeing to help the Sisters with a small monthly grant. This new arrangement seems to be a blessing, for the number of patients treated annually has steadily increased since the management has been left completely in the hands of the Sisters.

The hospital consists of two large wards for European and Indian male patients and two similar wards for women. The average number of patients treated daily in these wards ranges from eighty to ninety. Of course, in times of pressure the number rises to the hundreds. Medical treatment, diet and linen is supplied free of cost to the inmates, who are generally very poor. Special arrangements are made to respect the demands of the caste of the patients in regard to food, etc. Besides these free wards, paying patients find accommodations where they are surrounded with every home comfort. There are also separate wards where missionary priests and Sisters may find the care and attention they so sorely need.

The medical charge is in the hands of a surgeon of high European qualifications, assisted by Sisters who hold certificates of medical skill and by a secular woman physician.

The out-patient department is well patronized by the natives. The numerous closed carts and wagonettes that can daily be seen in front of the Sisters' consulting rooms testify to their popularity, for these carts are filled with closely veiled Mohammedan or other pagan women with their children seeking relief from their illness. In one

year 48,027 in and outdoor patients were treated in St. Martha's Hospital.³

Want of Doctors.—The Catholic hospitals in India are laboring under a serious handicap, namely, the scarcity of efficient doctors who are practical Catholics. Dr. Margaret Lamont tells us that the doctors are usually Protestant and often Free Masons. Very seldom, indeed, are the doctors practical Catholics. Catholic boys and girls are studying at Indian medical schools under entirely Protestant and sometimes wholly materialistic influences. Pagans, with only a veneer of Christian morals, are being turned out daily as practitioners and are at times in charge of Catholic girls' schools and convents. Can we wonder, then, that bishops, priests and Sisters are ever more urgently begging for the services of Catholic doctors, both men and women?

Medical Missions.—Closely allied to the hospital but with a wider reaching influence, is the institution known as the medical mission. This branch of missionary activity has been used by Protestants for some time, and lately Catholic missionaries are becoming more and more convinced of its influence. In fact, the Archbishop of Simla maintains that a medical mission is the only means at present to reach the heart of India. Owing to the influence of Islam the women of India, especially those of the higher castes, are forced to live in a secluded portion of the house known as the *zenana*. This apartment is separated from the rest of the house by a curtain called *purdah*, hence the women are called *purdah-ladies*. It is strictly forbidden to any man, not an immediate member of the family, to visit these women, consequently priests and male doctors are not admitted. Pain and fear of death, however, do not respect the *purdah*, and when these enter, the stricken women call for just one person—the woman doctor. Occasionally a mission Sister is called, but she can do little beyond instructing the patient and

³ *Catholic Missions*, N. Y., 1922, Vol. XVI, pp. 123-126.

baptizing her in case death is near. There are, however, many cases which a Sister is forbidden by her rule to treat. So it becomes imperative that the Catholic woman doctor should enter the field and help to win souls to Christ.

The A. R. M. Association.—To relieve this dire necessity, *i.e.*, to furnish doctors for the missions, Dr. Margaret Lamont, an efficient physician and surgeon who has seen much service in India and the Orient, is organizing a pious association of laymen known as the *Association of Alma Redemptoris Mater*. The Sacred Congregation of Propaganda approved this society in a protocol, September 30, 1920. The association is composed of doctors and is managed and supported by doctors. With the financial support of the laity the association aims to send efficient doctors (both men and women) to the missions, to support those already there and to educate candidates both at home and in missionary countries. This association is not limited to one locality or nationality, nor is it restricted to any particular mission, but being "truly Catholic" (to use the words of the late Holy Father) it is to spread over the whole missionary world. Branches have been established in England and Holland and we hope soon to witness the establishment of this association or one similar to it in our own beloved America.

Asylums for Incurables.—Besides hospitals where the sick are nursed back to health, Christian charity has prompted the erection of institutions where those may find refuge who are afflicted with diseases for which science has hitherto found no satisfactory or lasting cure. Chief among them are the leper asylums, where lepers, those poor outcasts of humanity, are cared for, their wants attended to, and where everything is done to relieve them in their sufferings. Taught by the heroic example of the Catholic Sisters, some of whom die of this terrible scourge as a result of their self-sacrifice, the lepers learn to suffer with patience and resignation and to prepare for a happy

death. Besides these leper asylums the mission Sisters conduct homes for the deaf-mutes, feeble-minded and cripples.

Dispensaries.—Owing to the helplessness of the natives to care for themselves when afflicted with some indisposition, it became necessary to establish places where minor ills could be treated. The Government has erected many such stations, but not enough to meet the needs. There are in India some 175 Catholic dispensaries which are generally attached to hospitals, orphanages and mission stations. Conducted by Sisters, who as registered nurses are skilled in the use of drugs, these dispensaries have proven a veritable godsend to the poor of the surrounding country. A curious fact worth mentioning is that in places where both a Catholic and a Government dispensary are located, the people visit the Sisters' dispensary first and return to it even if the necessity for operative treatment has made them for a time patients of the dispensary attended by the Government surgeon.⁴ The number of patients treated daily at each of these dispensaries ranges between fifty and a hundred. Having opened the day's work with prayer in the native language the religious proceeds at once to work; the catechist, meanwhile, is at hand instructing the people in some practices of the Faith, explaining the meaning of the religious pictures on the walls and pointing out the consolations offered by the Catholic Religion.

Visiting the Sick in Their Own Homes.—The work in the dispensary having been done, the Sister taking a native Sister as companion and interpreter and equipped with a medicine kit proceeds to seek the sick in their own homes. Braving the cruel glare of a tropical sun these heroic Sisters have been known to tramp for hours over the hot, dusty plains in quest of the sick and dying. They make no distinction but enter the miserable hovel of the native

* Dr. Margaret Lamont, *Indian Catholic Medical Missions*, Trichinopoly, 1919, p. 10.

with as much joy as the finest residence of the European. In times, especially when the cholera or the plague is raging, when the native medical practitioners suddenly leave the district to visit their mothers-in-law, as they say, the ministrations of these visiting Sisters are much sought after. Returning in the evening footsore and weary they recount with joy the number of little ones sent to heaven. Entries in simple diaries of convent life speak for themselves: "Twenty-eight orphans rescued, baptisms 'in articulo mortis' forty-three." This is recounted as the day's work for two Sisters.⁵

Other Charitable Institutions.—The missionaries, however, do not confine themselves to the care of the sick and the dying. There is another class that demands and receives their attention, namely, the widows and orphans. Famine, sickness and death are continually stalking over the country leaving misery and want behind them, rendering widows and orphans destitute and placing them at the mercy of their none-too-charitable neighbors. To aid these poor outcasts, orphanages and refuges have been erected where they receive not only food and clothing for the body, but where their starved souls are fed with divine truths and clothed with the garment of sanctifying grace.

Orphanages.—The orphanage, perhaps, more than any other institution, has proved itself a veritable nursery for Christianity. For it is here that the children living in a thoroughly Catholic atmosphere and protected from the blighting influences of paganism are brought up to be staunch Catholic men and women. It is from the ranks of these people that native priests, nuns and catechists are recruited. Many of these orphans, however, suffer so much before coming to the orphanage that they die soon after their arrival. Many of them after wandering about for some time in a half-starved condition are picked up by the missionary and brought to the institution; some are res-

⁵ *The Messenger of the Sacred Heart*, N. Y., 1900, Vol. XXXV, p. 1134.

cued from the ditches where their inhuman parents have cast them; others finally are brought to the mission by a distracted father or mother who finds it impossible to support the children and who threatens to cast them aside unless they be accepted at the orphanage.

Homes for Boys.—These homes, as the name implies, are exclusively for orphan boys and are in charge of religious congregations of men. No boy younger than seven years is accepted into these homes, those younger are sent to the Sisters until the required age has been reached. The Brothers give the boys a thorough manual training, teaching them such useful occupations as farming, carpentry, horse-shoeing, printing, bookbinding, etc. Many boys become catechists and quite a number join the ranks of the native clergy.

Homes for Girls.—The homes for girls are under the supervision of the missionary Sisters. The regulations are somewhat different from those in the boys' homes. Children are received at any age, the infants being placed in charge of the native women who make their home at the institution. As the children grow up they are taught their prayers and catechism by the older girls. At the age of seven or thereabout the boys are transferred to the boys' home. Emerging from childhood the girls are gradually introduced to domestic science. They are taught cooking, sewing, spinning and weaving, the rudiments of hygiene, in short, everything that is useful for the future housewife and mother. By caring for the little ones, teaching them their catechism and the elementary knowledge under the supervision of the mission Sisters the older girls prove themselves very useful to the establishment. Many of them leave the institution to become capable housewives and true Christian mothers; the others preferring the quiet life of the religious remain at the institution thus forming a community of native Sisters under the supervision of the mission Sisters.

Refuges for Widows.—Owing to the timeworn customs



Sisters Rendering First Aid

of India which sanction the marriage of mere children and which forbid a widow to remarry, there are many young women who are widows at an early age and who are forced to lead a life of hardship and danger. In 1911 there were in India 335,000 widows between the ages of five and fifteen. To grant these unfortunate creatures a place of refuge, asylums have been opened at various places. These institutions are mostly connected with orphanages where, besides leading a life of sacrifice, the widows also prove of inestimable value to the Sisters by caring for the infants that are brought in. Though many of those who enter these asylums leave again preferring the free life of the wild to the quiet orderly life of the institution, yet there are many who remain with the Sisters and even consecrate themselves to God's service.

Sisters of St. Anne.—Some of these widows have succeeded in establishing a religious congregation which is unique in its kind. This congregation, known as the Congregation of St. Anne, was founded in 1878 at Trichinopoly and is composed of widows who have consecrated themselves to God in the cause of charity. As early as 1885 it had a membership of thirty-one Sisters. It comprises three classes: (1) the Sisters who having learned reading, writing and sewing, are able to impart this knowledge to their pupils; (2) such widows as are too old to enter (beyond twenty-five to thirty years), but who wish to lead a secluded life, and who work about the house; (3) such as have wandered forbidden paths and wish to lead a life of penance far from the occasion of sin. These Sisters have charge of orphanages for girls at Trichinopoly and Adeikalaburam and are doing a great work in their humble way in conducting houses of refuge, hospitals and institutions for catechumens.

Social Work.—Having seen what the missionaries in India are doing to relieve the sick and the infirm, the widow and the orphan, we now come to a new phase of their activity, namely, their efforts to better the social

condition of the people. Since most of the converts belong to the lower and poorer castes they naturally turn to the Fathers for help. The latter responded willingly, often loaning their last coin to some unfortunate farmer. The Hindu peasant, however, thinking that the missionary had an inexhaustible mine of wealth, seldom returned the money ; but was always certain to come for more when his supply was gone. It soon became apparent to the Fathers that this sort of thing could not go on as the resources of the missions were making no progress in a material way. Happily the attention of the Government was drawn to the general misery of the poor throughout the Indian Empire. In 1904, finally, when the *Coöperative Credit Society Act* was passed, steps were taken to relieve this condition.

Coöperative Societies.—The coöperative movement in India progressed rapidly. Eleven years after the *Coöperative Credit Society Act* was passed there were 17,327 coöperative societies with a capital of Rs. 89,661,722 (\$29,086,263) and 824,469 members. Since India is primarily an agricultural country it is not surprising that of the 17,327 societies 15,861, or about 92 per cent, are agricultural credit associations. Even this number is inadequate since there are in India over 200,000,000 agriculturists to be financed. The Catholic missionaries were not slow to see the advantage of such societies. They accordingly set about to introduce them among the Christians and were rewarded by seeing the poor laborer raised to honest independence and becoming prosperous. These credit societies serve the purpose of banks by loaning money to their members at a low rate of interest. The members take the place of the stockholders, drawing dividends on their shares, and consequently are helped in more than one way.

Success of These Societies.—By the aid of these societies "laborers have become owners; hopeless debts have been banished and the money lender driven out; agricul-

ture and industry have been developed and the villagers in the poorest tracts have become prosperous; the middleman has been eliminated, the *raiyat* (peasant) is getting full value for his produce and paying his rent with ease; punctuality, thrift and mutual confidence are being taught; litigation has decreased and morality has improved; activity has taken the place of stagnation and routine.”⁶ It is, therefore, only a question of time till an adequate number of coöperative societies has been established—a number that will be sufficient to cover the needs of the 200,000,000 agriculturists—that India will become prosperous in a material way and the Church in India, which at present is in need of much support from the outside, will become self-supporting.

Other Societies.—Besides these coöperative societies the Catholics have independent charitable organizations which give the wealthy European or Eurasian ample opportunity to show his charity. The St. Vincent de Paul Society is firmly established in the larger Catholic centers and is occupied in distributing alms in kind and coin to the poor. There are also many local societies and parish clubs whose aim it is to give wholesome recreation to its members. The need of a national organization similar to that of the Knights of Columbus is being more keenly felt, especially since the Y. M. C. A. has now 127 centers in India.

⁶ *Monthly Labor Review*, U. S. Department of Labor, 1920, Vol. X, p. 136.

CHAPTER V

DIFFICULTIES AND OBSTACLES

IN the preceding chapters we have tried to depict what has been done for the social and religious uplift of the natives of India. In this chapter we shall devote our attention to some of the chief obstacles the missionary meets in his daily round of duties. A consideration of the vast amount of time and energy spent by heroic missionaries in evangelizing the Indian naturally tempts one to ask whether the results bear any proportion to the noble efforts and the pecuniary sacrifices made in championing the Indian cause. The progress of conversions in most localities has been and is made by slow degrees. The cause of this sluggish growth of Christianity can be found in the difficult circumstances which confront every social and religious worker who sets foot on Indian soil.

Physical Difficulties. Poverty.—The physical difficulties which the natives and the missionary encounter in India are many and great. The native Indian is, as a rule, very poor; he has but the necessities of life. Agriculture is the chief industry. The native has either his own little plot of ground which yields him his grain, which is the staple food, or he works on another man's farm. Wages are very low, so low, indeed, that there can scarcely be question of supporting the missionary.

Storms and Cyclones.—Storms and cyclones are of frequent occurrence. They come up unexpectedly, sweep over a section of the land and leave nothing but ruin in their wake. Thousands and thousands of acres of land are swamped, the crops ruined, whole villages destroyed

and scores of inhabitants drowned in the floods. When the waters abate, the missionary, if he still survive, gathers the remaining few charges of his flock and makes a new start.

After the floods the drowned victims often lie exposed for weeks and weeks before they can be gathered together and buried. Sanitation being almost unknown, it is only the natural course of things that sickness and disease spread over the inundated sections of the land. Malaria is one of the most common plagues and annually claims many victims. During 1918 over seven million deaths from influenza were reported. The registered deaths from plague during the year 1919 were 74,274.

Famine.—At other times the country is visited by most distressing drought. It is then that crops burn up and famine stares the people in the face. The wretched people drag themselves about from place to place in search of food, but there is none to be had. In times of famine the villages, plains and fields are literally strewn with the dead and dying. Volumes could be written on the famines of India, but the short notices written occasionally by missionaries describe well enough what a great calamity a famine is. These are but a few of the greater physical obstacles with which the missionary is beset. We shall now consider the moral and religious difficulties.

Ignorance and Indifference.—If the wild outbreaks of the elements form a great source of hardships for the missionaries, much more does the character of the people prepare for them many a cutting pain and pang in the weary field of labor. The missionaries testify that the heathen of India are, in large numbers, ignorant as to the knowledge of the soul and spiritual matters. This is due mainly to their poverty. The people are hard-worked from sunrise to sundown in gaining their daily bread. Consequently, they have little time to devote to the study of religion. At times priests meet with famine-stricken villages where great suffering and misery have reduced

men to mere skeletons. Despite the fact that death is staring them in the face and that the missionaries make heroic sacrifices in their behalf, the heathen will seldom, if ever, listen to the words of consolation, but contemptuously turn aside on the plea that they must work, else they will die.

Selfishness.—It cannot be denied that drinking, gambling and immorality are vices that have been rife in India since Aryan times. The latter, especially, proves a formidable difficulty even to-day. These vices naturally beget selfishness which is the one ruling motive of the natives. When there is question of supporting any cause or founding an educational or philanthropic institution the Indian centers every fiber of his heart on his own personal gain. If the project bids fair to increase the prestige of the family, he supports it with might and main. Ever eager to cut a figure in the world, to be a center of honor and glory, his own selfish emolument must be sensed in every enterprise, else he spurns any appeal for aid or coöperation. In short, all feelings of Christ-like charity are sadly wanting in the Indian, and he becomes provoked when reminded of his remissness.

Lack of Charity.—When selfishness reigns supreme, charity is naturally unknown. It is well known to all workers among the Indians that the heathen in general are hard-hearted and unsympathetic. We could quote a score of examples that would bear out this point. A single instance, however, recorded in *Die katholischen Missionen* (1897–1898, No. 5.) by a missionary will suffice. This Father tells how a widow with a small child was sadly reduced to extreme poverty. While begging for a little grain she knocked at the door of the rich, but was denied even a handful. For three days she wandered about in search of a morsel to strengthen her languishing limbs, but everywhere she met with bitter disappointment. Muster-
ing up courage she made a last supreme effort to save her life by gathering a bundle of dry twigs. In her piti-

able condition she dragged herself and the twigs about seven or eight miles to the village in the hope of gaining at least a pittance in exchange for the wood. Wayworn and drooping with fatigue she arrived at the village where a heartless crowd robbed her of her last hope, the bundle of twigs. About to collapse she dragged herself from door to door pleading with tears for a mouthful of food. Everywhere she was inhumanly snubbed and cast aside.

On the fourth day of her fast the poor creature sank to the ground at her door in exhaustion. Not a word passed her lips, only a pitiful motion of the hand betrayed her plea for food. Finally a Christian discovered her and fetched some food. But all too late, having swallowed a mouthful she closed her eyes in death. The offenders were severely reprimanded concerning their hard-heartedness, but words made no impression. Their only rejoinder was: "Should we starve ourselves, our wives and children, to save an old hag?" The Christians appealed to the authorities who were, of course, Brahmans. Upon these the English Government had laid the stern duty to report those they found in sore need. The officials indeed summoned the offenders and even pretended to investigate matters. The culprits, however, had witnesses at hand to swear that the miserable woman was consumed by fever. The case was thus ended without further ado. Similar cases of indescribable misery of the suffering poor are many, and heartlessness of the rich heathen is likewise a familiar story to be heard from many a lip.

Neglect of the Sick.—It almost moves one to tears to read the tales of cruel neglect of the sick and suffering. The natives, in the main, seem to lack all the feelings of human kindness toward their afflicted brethren. Nay, they even refuse to hear of the pain and the sickness of a fellow man. Many are the sad stories related by the missionaries how sons and daughters ruthlessly cast their old parents into the filthy dark corner of a musty room where the aged lie until their entire body becomes one

festering wound, swarming with hideous worms. The unnatural children give not the slightest heed to the broken-hearted pleadings of their poor parents. In this horrifying condition the old people expire. More shocking still is the manifest indifference with which even the closest relatives view such an outrageous course of action. On all sides the sick and dying are abandoned regardless of their moaning, sighing and pleading for, perhaps, merely a glass of water, all of which is sufficient to touch the heart of any ordinary mortal. Not so the heart of the heathen. They mock at the miserable sick, and turning their back on them wish the wretched poor a speedy death, not caring a jot in what misery, pain and horror they may make their exit from a world that to them was literally a vale of tears.

Inhuman Heartlessness.—The inhuman cruelty exhibited by the heathen toward their sick fellow men is indeed an outrage but when they strangle in their breasts the love for their dearest of friends, their own mother, heartlessness has run to the very extreme of savagery. A case in point we have in the story of a missionary who relates how two sons brought their old mother to the asylum bidding the priest and the Sisters to treat her charitably (*sic!*). Helplessly faint and with her head one mass of ulcers, death, within a brief space, seemed inevitable. The good missionaries, however, nursed her faithfully and the woman recovered. Soon she left the orphanage in search of her two married daughters living in the village. Not long after she was brought back to the orphanage with a fractured leg and bearing signs of brutal misuse. Recovery appeared hopeless. It was ascertained that her own sons and daughters had perpetrated this merciless crime. Having no food the old woman had begged from a Christian a little rice which she ate to her great relief. To receive anything from a Christian is looked upon as a crime by the higher castes in India and because their old mother had taken the rice prepared for her by a Chris-

tian the unnatural children subjected her to this violence and abuse.

Perverse Mind.—Christianity is diametrically opposed to such diabolical conduct and does not hesitate to censure the offenders. Naturally the guilty feel the sting of censure and fling all sorts of jibes at the Church. The Hindus in particular mock at Christianity with all the contempt of a Pharisee and call the missionaries fanatics and visionaries. If the missionary ventures to speak about charity, truth, duty and the like, he is courting trouble. The Indians would pretend to listen with attention and docility, but the priest's efforts seldom bring results, for the average Hindu is heavily handicapped by ignorance of spiritual things, by a disregard for the future life and his dull conscience. He is totally destitute of the moral courage to search for and pursue the truth. He is unconcerned about his spiritual welfare. Those who can boast of some education declare that the Christian doctrines are fables, poetic imaginings and contradictions still more confused by European Orientalists.¹ This apathy of the Hindus is the natural result of their skepticism. The Hindu, as a rule, is an out and out skeptic. Some schools of Hindu philosophy even deny the metaphysical principle of contradiction, so that good and evil, heaven and hell are identical, being and nothingness, one and the same thing. The common people to a great extent philosophize in the same strain; with them there is neither truth nor error; everything is alike.

Missionaries' Example.—To create an impression on the minds of such people is a difficult task. The natives see and observe the many hardships the missionaries bear in their behalf. Nay, they even admire the beautiful virtues mirrored in the unselfish lives of these heroes of the Gospel. Still all this heroism apparently vanishes as smoke, leaving but a faint, if any, impression on their

¹ J. C. Houpert, S. J., *The Madura Mission Manual*, Trichinopoly, 1916, p. 106.

hearts. How any one can freely make such sacrifices, suffer such distress, to convert them to a religion which they have no wish to embrace, they cannot comprehend. It is true, some make manly efforts to become good Christians and are eager for baptism, and these are the genuine converts. At times, however, conversions are but shams. In these cases it seems that the natives make the pretense of conversion merely to secure the confidence and protection of the missionaries and thereby enhance their earthly riches and widen their influence—two things which are their sole end and aim in this life. Missionaries complain, and not without reason, that conversions in India with few exceptions come slow, are fraught with difficulties, and often prove of transient duration. Faith, love of neighbor, humility and unwearying patience are the missionary's only weapons to tide him over the disappointments and hardships which are the daily portion in the Indian missionary's life.

Superstition.—Superstition has always played the villain's rôle on the stage of the heathen world. The magicians sow the seeds of this foul practice far and wide. These sorcerers take a prominent place, and are active in almost all the ordinary social events of the day. The credulous masses are easily deceived by their craftiness and fraud. For example, at religious festivities the Brahmins cast a part of the sacrifices into the fire whereupon the Ojha, their magician, with closed eyes, his hands and feet trembling, whirls around in a circle, stammering some unintelligible words the while, until he sinks to the ground in a dreamy and apparently unconscious state. In this pass the creature is believed to be inspired by the god Kali Dewi, and intrusted with grave revelations. The heathen priest asks the Ojha what sacrifice Kali Dewi desires. Given the answer, a goat is secured which, after the Brahmins lop off its ears and lay on its head all diseases afflicting the populace, is turned loose to wander over the outskirts of the village. The people are thus duped

and believe that the goat has carried away all their bodily ailments and afflictions. The pestilential disorders are now given no further heed, and far from being allayed rapidly increase and work havoc in the community. In such cases the sorcerers immediately fix the blame on some person who, they pretend, is offending the revered Kali Dewi by his remiss conduct, though the person may be wholly irreproachable and innocent and as peaceable as any in the vicinity. The charge reaches the ears of the mob. In the heat of fanaticism the people gather *en masse* against the accused, and the scene frequently closes with the tragic death of the innocent victim. In some instances the Ojha, rankling with hatred, is known to have craftily represented harmless people as wizards and witches to wreak vengeance on the innocent victims. A person thus singled out is helpless and doomed to die or bear any punishment dictated by an Ojha whose words are deemed the very utterances of the gods.

Superstition of this sort has an immense vogue. The natives hanker after these false forms of religion and make almost any worthless object their god. The very cow is adored as a god; snakes, monkeys and rats have temples built in their honor; even cold rough rocks receive homage from this poor people. For centuries the vast majority of Hindus have thus been offering their prayers to these fictitious gods without receiving even a semblance of succor in the vicissitudes of life. They know not the strong living God of Christianity, and the increase of this saving religion is greatly retarded by the inborn prejudice and hatred of Hinduism. All Brahmins profess Hinduism, and other castes likewise embrace it with all the ardor of their souls. A more effective check to the progress of Christianity can scarcely be found than this whole-hearted espousal of Hindu doctrines. Adults are seldom won over to Christianity and when won, years of instruction are necessary to eradicate false beliefs and to imbue them with the spirit of Christ.

Hinduism.—The Indian is predisposed to give himself over entirely to any form of worship presenting an attractive aspect. Hinduism is such a cult. It loosely embraces nearly all the chief truths and practices of Christianity. Every mind can find in it something which appeals to its peculiar bent. The very strength of Hinduism lies in the convenient flexibility with which it adapts itself to the variety of human characters and human propensities. Its highly spiritual and abstract side is absorbing to the philosophical mind of the metaphysician ; to the man of affairs and the man of the business world its practical and concrete aspect is attractive ; while the ascetic and ceremonial portion of the cult is eagerly adopted by the man of feeling and imagination. Those who love peaceful ways and seclusion find their desires gratified in the quiescent and contemplative feature of Hinduism. It can hold out a friendly hand to the worshiper of nature, fetish, animals, nay, even of demons. Idolatry in its most grotesque forms and many degrading varieties of superstition are bound up in this cult of the Hindus.

Hinduism's Tenets and Prejudice.—Needless to say this form of worship is a fruitful source of prejudice against the Christian Religion. The Hindu will say : "Is Hinduism not centuries older than this newly introduced Christianity ? Besides, what new doctrines does Christianity offer us which are not contained in our *Veda* (Book of Laws) ?" As a matter of fact, Hinduism in its external appearance bears many marks of similarity to Christianity. In its literature we find that, alongside of pantheistic conceptions, expression is given to the sublime ideas of a personal God. Hinduism has a trinity of gods, something to correspond to the doctrine of the Trinity. It teaches many incarnations and, according to its own view, professes faith in transubstantiation, heaven and hell, and propounds a doctrine which assumes a likeness to the Catholic doctrine on purgatory. Religious feasts are celebrated with much pomp and solemnity, while pilgrim-

ages galore wend their way to favorite religious resorts. Hinduism likewise boasts of its saints. Their *Sadhu* (Book of Doctrines) prescribes a list of severe penances and sufferings which strikingly recall the extraordinary mortifications of the Saints of Christ. All these time-honored beliefs and practices naturally exert a commanding influence on the natives and rear a barrier of prejudice in the face of Christianity.

Hindus, with rare exceptions, are, as mentioned above, utterly indifferent to the Christian Faith and often give evidence of the worst sort of inconsistency and prejudice. One typical example is brought to our notice by a missionary who became familiar with a prominent Hindu, Pranah Chandery. This Indian was a highly educated person, having been graduated from the University of Calcutta. Quick to catch up and imitate the spirit of his educators and of Europeans, he adopted European modes of life in his home, clothing, language and manners. By birth he was of the high caste of Brahmans. He spoke with predilection on religious subjects, claiming that he had repeatedly read the Scriptures and believed in the Divinity of Jesus Christ. During a conversation one day the missionary and the Hindu touched on theological and philosophical questions.

The priest asked him whether he believed in a God. "I do not," came the curt reply. Thereupon the missionary proceeded to demonstrate the existence of God, and after a long talk on the subject the Hindu broke in with a "Yes, that is right; I am of the same opinion." "But," continued the priest, "what do you hold about the essence of the soul?" Without hesitation the Hindu responded: "I believe that man has an immortal soul which will be judged after death according to the good and bad actions. Clearly there is a retribution in the next world." "Quite correct," interposed the priest, "but according to what book of laws will the soul be judged? How do you know what is good and what is bad?" "My conscience tells me

that," responded the Hindu, "and besides those points are contained in the *Veda*." Knowing the Hindu's attitude the priest showed him that the *Veda* had not the stamp of genuine authority and pointed out its deficiencies and contradictions, and on the other hand laid before his eyes the genuineness of the Sacred Scriptures, portrayed the unity and beauty of the religion founded by Jesus Christ, recalled the miracles and promises of the Savior, and spoke of the celibacy of the priests and religious. Here the Hindu winced and his answer revealed the chasm gaping between the religious viewpoint of missionaries and heathen. "Your Sacred Scriptures," cried the Hindu in an angry tone, "are as deficient and contradictory as any book. The Christian Religion may, in substance, be beautiful, but it is far from practical or reasonable. A proof of it is found in our very midst. All the Englishmen with whom I am acquainted are Christians, but they are morally more corrupt than the Hindus. Regarding celibacy as the Christian Catholics require it, it is simply a dream, it is utterly impossible." After the conversation the priest often visited him and tried to win him by kindness and patience, but to no avail. The Hindu's views had become part and parcel of his life, and no one could alter his opinions. The priest and Hindu continued good friends to the end.²

Hinduism's Popularity.—Hinduism, despite its external similarity with Christianity, is nevertheless devoid of any genuine inner value. Its doctrines are vague and fanciful and so exaggerated that the soul of the adherent loves and seeks the fantastic and chimerical rather than any reasonable truths and sound tenets of the Christian Religion. Its very vagueness and adaptability make it so attractive and gains for it an ever increasing number of devotees. For 3,000 years this cult has been cherished and professed by the Indians. The last census showed the population

² *Bericht ueber die Nordtirolische Kapuziner-Mission von Bettiah und Nepal*, Innsbruck, 1909, p. 48 ff.

of British India to be 319,075,132, souls, of which more than 217,500,000 or sixty-nine per cent are adherents of Hinduism. The aggregate of Christians of all sects amounted to but 3,876,203, while the Catholics of India, Burma and Ceylon numbered 2,913,368 souls. Thus the religious system of the Hindus claims the overwhelming majority of inhabitants and flourishes vigorously throughout the land. With this class of people the missionaries' efforts bear small fruit, and their teaching seldom arouses them from their slumber of indifference, save when the heathen gives vent to wounded feelings of prejudice. Hinduism, to their mind, is the true religion. They are obsessed with this idea and are simply unable to discriminate between the real and the unreal. Only a long and indefatigable preparatory instruction can break down this brazen wall and render the minds of the Hindus capable of discerning the true value of Christianity and the inane worthlessness of Hinduism.

Brahmans and Mohammedans.—The backbone of Hinduism in India are the Brahmins. They constitute one of the most influential of the higher castes; occupying the highest social and governmental positions, their influence radiates up and down the land. The Brahmins as a class are unmistakably marked as a conceited and proud people. Feeling convinced of the superlative merits of their own manners and customs they deem other people barbarous and despicable and a bar raised in the face of civilization. This sort of pride borders on the ridiculous. It generates absurd prejudices, so ingrained in the very heart of the Brahman that no modern innovation of dynasty or power effects the smallest change in their mode of thinking and acting. Arrogance and haughtiness are synonymous with Brahman. Be he rich or poor, unfortunate or prosperous, the Brahman stands wedded to this opinion, that he is the most noble and most excellent of created beings, while the rest of mankind lies infinitely beneath his exalted majesty. The Mohammedans who form twenty-one per cent of

British India are likewise infested with the caste system and many other Hindu characteristics. They are increasing more rapidly than the Hindus, and their conversion is a task equally as formidable as that of converting the Brahmans. To deal successfully with such characters is an achievement which no one, save the missionary who possesses the sterling qualities of a saint and hero, can accomplish. The missionaries, no less than others who are considered inferior to the Brahmans, are objects of scorn.

Brahman Prejudice.—If the Brahmans are told of any ingenious contrivance or useful discovery made by a European or any outsider, they scornfully declare it a lie and turn a deaf ear to the speaker. Nothing but their own discoveries are in their eyes true and great. It is precisely the same spirit of conceit which leads them to discredit every book written by a foreigner. Their claim is that nothing can be found in other books which is not contained in their own. Yes, they oftentimes cannot be prevailed upon to establish even a friendly relation with an educated European. It appears that the feelings of friendship and esteem for Europeans have well-nigh been stifled in the bosom of the Brahmans, for too often do the Europeans shock the delicate sensibility of the haughty natives by their utter disregard of their time-honored customs and practices. The Europeans, without any ado, eat the flesh of the cow, which is a sacred thing in the eyes of the natives, and are consequently held guilty of a more heinous crime than if they partook even of human flesh. Again some Europeans select pariah servants and even associate with the women of this lowest and most despised class in India; while the Brahman feels himself defiled and obliged to purify himself by ablutions if even the shadow of a pariah falls on him. Another grievance against Europeans is that the wives are on terms of intimate familiarity with their husbands, while the Indian's wife in many cases may not even sit in his presence. They

even take offense at Europeans for wearing shoes, gloves, and the like, when these are made of animal skins. Thus indulging a rooted distrust of their fellow men the Brahmins not only alienate possible friends but condemn themselves to a narrow, hard-judging, self-centered existence, taking a distorted view of their neighbor. The prejudices, being more than skin-deep, lead the Brahmins to spurn the Europeans and not infrequently to oppose plans which Europeans propose for improvement of conditions in India.

Of course, the missionary receives the same maltreatment at the hands of the Indian. He is rarely accorded a welcome, but rather met with words of mistrust and contempt. It is extremely difficult for a missionary to gain a genuine and disinterested friend among the Brahmins. So thoroughly are they schooled in deceit and hypocrisy that they will for a long time feign friendship with even the missionary, but in the end the mask will be torn off and the true Brahmanic nature shown in all its horror. It can readily be discerned that to achieve any success among people of such a depraved character and malicious turn of mind is a task which tests the sterling qualities of even the most heroic. The missionary, indeed, does his utmost to stem the tide of this narrow-mindedness and conceit, but after all he realizes that the best means are indomitable patience and devout prayer.

The Brahmins and Mohammedans in Power.—The Brahmins and Mohammedans, for the most part, have the governmental proceedings and official business in their own hands. The pendulum of government and business swings smoothly according to their wish and desire. The first to feel the selfishness and heartlessness of the Brahmins in office are the poor. Diminishing their wages, taking advantage of them in every possible way, they reduce the poor to a hopeless and very pitiable plight. This crying injustice cannot wholly be charged to the English, for the Brahman and Mohammedan officials are

strong by a vast majority, and most all financial affairs are directed by them. The Brahmans are indeed studiously careful not to betray one another in their under-handed work. In dishonesty, hypocrisy, hard-heartedness, jealousy, craftiness and the entire train of such vices, they are schooled in a masterful way. This is the opinion of perhaps all who have lived with the Brahmans for any great length of time. The English officers, too, are well aware of the existing conditions. "But what should we do?" they plead. "If we oust one, another, no better but likely far worse, will be chosen to fill his place." So crafty are they that no overseer can outdo them, and no oppressed person will venture to bear witness against these favorite sons of the gods. But to exonerate the English altogether would be to distort the plain truth, for English mismanagement is admitted by candid Englishmen themselves.

If ever an English official convicted a Brahman of fraud or deceit however justly, then, indeed, would he bring a hornet's nest about his ears. Seldom does such an instance occur. Nevertheless the entire caste of Brahmans incessantly complains of the "tyranny of English rule." This manner of acting, so hostile to Christian charity, beautifully described by St. Paul, hampers the true progress of Christianity in no small degree.

Conversions among Brahmans.—A Jesuit missionary observes that conversion of Brahmans is a grave matter. Prudence calls for a slow and cautious procedure, for converting a Brahman is an undertaking which might bring frightful consequences in its wake. If the priest be guided by sentiment he will bring the prospective convert to ruin rather than to the coveted goal. It becomes an utter necessity, then, that the missionary correct the self-conceit and sensitiveness, and thus sober the proud Brahman. From experience the priest knows that he must show himself firm and energetic in receiving the convert-to-be, else he but prepares for himself a maze of unpleasant deceptions. It is asserted that among the fourteen

Brahmans first baptized there was a Judas. Such events are surprising to no missionary who bends all his efforts to an immense task which is but in its infancy.³

Bright Prospects.—However, there are some bright prospects. During recent years the Jesuit College at Trichinopoly and St. Xavier's College at Bombay have been quietly and steadily removing the deep prejudices obsessing the minds of the Indian students. The Brahmins and other castes are strongly represented on the student list. At the present time the college counts at Trichinopoly 2,476 scholars; of these the overwhelming majority (1,825) are pagans. Needless to say, this college exercises a powerful influence for good over the upper classes in India. The students invariably go forth into the world with a love and reverence for their teachers. The work, if carried on from year to year, will gradually tear down the bulwark of prejudice raised against Christianity by the higher castes of Indians.

Woman's Lot.—One of the most conspicuous of the sad features of heathen countries is the lamentable lot of woman. In 1908 A. Zimmerman stated that, "one of the most terrible abuses in India is the systematical degradation of the female sex which begins even in early youth."⁴ Up until recent years woman was considered so base and low that the natives thought little of the horrible custom of destroying girl babies. A proof of this is found in the reform decree issued in 1907 by the viceroy, Juanschikai.⁵ It is one of the principal precepts taught in the Hindu books and generally recognized as true, that woman should be kept in a state of subjection and dependence during her lifetime and under no circumstances should she be allowed to become independent. Woman is bound to obey her parents while unmarried, and is subject to her husband and mother-in-law when

³ *Die katholischen Missionen*, Freiburg, 1897, Vol. XXVI, p. 86.

⁴ *Catholic Encyclopedia*, Vol. XV, p. 689.

⁵ *Ibidem.*

married. If she become a widow she still has no liberty, but her own sons are her masters.

Wives' Lot.—Until recent times the Indian woman was treated simply as a plaything. She had to be ever ready to pander to her husband's least will and fancy. She was not a companion to share her husband's thoughts. She was not a wife on whom he would lavish his love, care and affection. Proud, overbearing, he was her supreme master and she was fortunate in having the honor of sharing his bed and board. Among the women few were happy with and beloved by those to whom parents had bound them for life. Even to-day the choice of a husband is rarely granted the Indian maiden. In early infancy she is generally singled out and betrothed to her future husband. The statistics of 1911 show that one of every five girls among certain high castes was married when below the age of twelve.⁶ In recent years the status of women has changed considerably, at least in many localities. To-day it is often the case that a husband is jealously fond of his wife, and makes no secret of his concern for her when traveling from place to place or at feast gatherings, such as the Bathing Festivity held yearly at Allahabad at the junction of the two rivers, Ganges and Jamna. Though the status of women has changed for the better, there still remains much to be desired. The Indian woman is by no means on an equal footing with her husband.

Mothers and Children.—The relation between mothers and their children does not always measure up to the standard of Christian charity. In the past this became evident especially in distressing times when mothers were wont to sell their offspring for a mite or a crumb. The first place sought for bargaining was the mission station. If the Catholic missionaries could not pay the price the parents turned to the Protestants to make the sale, or often too, they cruelly flung the children into the gutter to be

⁶ J. C. Houpert, S. J., *op. c.*, p. 24.

Women Wearing Castle Ornaments.



A Girl in Her Best Dress.



relieved of the burden. But the indiscriminate selling of the children is no longer practiced. The Government has taken these matters in hand and missionaries, Catholic and non-Catholic, can no longer contract to keep waifs without the sanction of the civil officer in charge of the district. But despite the legislation, mothers make desperate attempts to bargain off their children. When starvation and pestilence reign supreme women often kill their children to prevent their death in any other way.

Woman's Isolation.—It is only seldom and with the greatest difficulty that male missionaries can gain access to the Indian woman. It is the custom in India that men let the women to themselves entirely. Whether they travel abroad or are occupied with household affairs, the men never trouble themselves to speak or associate with the women. The missionary, too, is expected to adopt this mode of action, consequently his opportunities to converse with the Indian women on religious matters are extremely rare.

Woman's Ignorance.—Even if he chances to approach the women he again finds himself confronted with new difficulties. In the past the education of women was so neglected that they were entirely incapable of accepting Christian tenets without prolonged preparatory instruction. To-day more attention is given to the education of girls, yet the vast majority of them remain unlettered and unschooled, despite the fact that they are possessed of talents of the highest order. The census of 1911 showed that only one per cent of women could read and write. The Indian argues thus: Of what use are learning, accomplishments, etc., in household affairs? True, they count for little in the domestic degradation and servitude to which the Indian girl is subjected. Her education consists in a mere knowledge of how to grind and boil rice, and how to attend to domestic matters which are neither numerous nor difficult to manage. A semblance of education is afforded the courtesans whose avocation it is to

dance in the temples and at public celebrations. Prostitutes likewise are taught to read, sing and dance. But for a respectable woman to read and write was and is still in many localities regarded as a disgrace. Had she any knowledge of these arts she would be ashamed to use or acknowledge it. Even needlework was formerly prohibited; but of recent years it has been taught in the girls' schools. This is a very grave situation, and a Jesuit missionary writing in *Die katholischen Missionen* says that unless the girls are reached by the missionaries' influence the whole missionary endeavor will be a poor affair.

Wives and Widows.—The Indian wife is so accustomed to hard and domineering treatment on the part of her husband that she is amazed if he adopts a more gentle manner. Widows in particular are looked upon with utmost scorn. The very meeting with a widow is thought to bring ill luck. She is called by the most reproachful and opprobrious names. She is stamped with the seal of contumely and deprived of the last crumb of consolation in this cruel world. To remarry would be to leap from the frying pan into the fire, for in such a case the woman is utterly cut off from all intercourse with members of the community. These sad conditions are far from being in accord with the charity of Christ.

Caste System.—We have seen that a feature peculiar to the Indian is his tendency to classify his neighbors and arrange them into castes. This is done with a view, not to the religious belief, but to the social status of the individual. The Hindu Law Books split the people into four chief categories—the Sudra or manual worker, the Aryan Vaisya or farmer and merchant, the Kshattriya or warrior, and the Brahman or priest and teacher. Besides these, Indian scholars count up some 400 other castes which again have their sub-castes. There is no entrance to the four higher castes except by birth. In other countries members of society may gradually rise from a

lower to a higher position in social life. Not so in India. There birth alone determines the social position a person is to enjoy during his sojourn on the Indian Peninsula.

Cause of Caste.—“The real cause of the caste system,” says Fr. Houpert, S. J., “is that spirit of selection and exclusiveness, due to a variety of conditions, which has worked for centuries and split society into a thousand fragments.”⁷ Castes and sub-castes are always forming. Social customs, status, occupation, may draw stray families together and eventually a new caste or sub-caste is created. Concomitant with the rise and growth of castes is the social precedence which must be yielded to the castes in keeping with their prominence and dignity. The Brahmins, Sudras, etc., constitute the higher castes, while the pariah is the lowest and most detested. Members of this caste are dubbed the “untouchables,” although to this day they are utterly ignorant of their “polluting capacities.” Any intercourse whatever with the pariah is thought to contaminate a member of the high caste, while familiarity with the pariah spells expulsion from a high caste.

Difficulty with High Caste.—Naturally, the most enthusiastic in supporting the caste system are those who would lose most by its abolition. A missionary, being favorably impressed by a high caste man, once asked him about the Faith and received this emphatic reply: “I will never leave my caste until I am about to die; then I shall allow you to baptize me.” This is typical of the attitude of the members of high castes. The high caste man, loath to relinquish his high dignity or social rank, readily adapts himself to the customs, practices, nay, even to the prejudices in vogue among persons of his own social position. Caste, then, forms one of the chief obstacles to conversions to Christianity owing to the fear of social ostracism. “Caste,” as a Protestant writer ex-

⁷ J. C. Houpert, S. J., *op. o.*, p. 19.

presses it, "keeps India away from Christ. It is the supporting wing of Hinduism, the fort whose outworks surround the inner citadel with impregnable walls. It vivifies Hinduism in its progression from Vedism to devil-worship. It is incompatible with Christianity. It is the keystone of the arch of Hinduism."⁸

The Hated Pariah.—Nothing is more detestable in the eyes of high caste men than the pariah. The pariah, to his mind, is the very essence of the odious, hateful and despicable. A Brahman will perform several ablutions if but the shadow of a pariah falls on him. This spirit of the caste has thrived for centuries among the native folk. The pariah are a very numerous caste and it is this caste which supplies the vast majority of converts to Christianity. Being so despised, the religion they practice is equally the object of odium. The Christian Religion, then, is to the high caste man as contemptible as the very pariah. To become a Christian is to commit social suicide. Here is but a single example to illustrate the above statement.

Expulsion from Caste.—A missionary tells how a venerable old man of a high caste, Ampanna by name, was converted to the Christian Religion. In his caste the old man had wielded a remarkable influence, ranking second to the high priest in religious festivities. In case of the priest's absence Ampanna officiated in the dignified capacity of high priest. No one thought it possible that a man, occupying so lofty a position in social life, would ever so far debase himself as to embrace the religion practiced by the low pariah. The proud high caste men stood aghast at such an occurrence, their wrath was aroused to the highest pitch. And just as the Roman matron, Lucia, was betrayed by her own son, Eutropius, so Ampanna was delivered into the enemies' hands by his own child. Standing before the stern court, asked whether he was a Christian, the venerable old man replied with-

* *Ibidem*, p. 22.

out a tremble: "Yes! I am a Christian and will remain a Christian; do what you please." Forthwith he was formally excommunicated from his caste and disowned by his very family.⁹

What Expulsion Means.—To be expelled from a caste is, in truth, a terrible punishment. No greater misfortune can befall the native of India. The convert cuts himself as a dead branch from Indian society, from family, from everything most dear to the human heart. His wife, his children and often his possessions are alienated from him. He is an outcast, shunned as a leper. His abandonment is heart-rending, and he is to suffer unaided and die as a brute in the depths of the wilds. In his distress there is no hand to render assistance; he can not go to the village spring to fetch water; his wife refuses him food; his house is denied him; his own children mock at him. Save for his brethren in the Christian Religion, he stands alone and forsaken in the cruel world of India.

It does not always and invariably follow that converts are thrust out from their families, yet it is of common occurrence. Upon reading a detailed account of the persecution inflicted on the Catholic Brahman converts in the year 1896 one would be inclined to think that they lived in the cruel days of the Roman Nero.

Recent Developments regarding Caste.—It is consoling, however, to know that a few intelligent Indians have for years taken a strong stand against the caste system. Many societies, too, have exerted their efforts for caste abolition. Some of the modern social reformers are opposed to complete caste abolition, but are straining every effort to remedy the evil of disunion and isolation resulting from excessively subdividing castes. In India the natives themselves are chiefly responsible for identifying religion with caste. The missionaries, however, now generally admit that caste is primarily a social and not a

⁹ *Die katholischen Missionen*, Freiburg, 1907, Vol. XXXV, p. 229 ff.

religious institution. It is their chief purpose, then, to divorce caste system from religion.¹⁰

During the World War many a barrier of caste prejudice was broken down. Owing to the army's mode of life the soldiers were unable to adhere to the rigid observance of many of the fine rules and niceties peculiar to the castes. Another important step forward has been taken by the Maharajah of Baroda, who is recognized as one of the most progressive men of India. He has a common folk-school in his district. Besides, he was instrumental in making the law that the court, at the request of any member of a caste, can abolish caste precepts, so that the liberated caste member can be neither punished nor cast from society. Furthermore the court is invested with the power to abolish precepts, if they run counter to general customs or the common good, if they forbid marriage between members of different castes, if they restrict in any unnecessary way freedom of travel, if they tend to damage the health or morality of the people, and, finally, if they are disapproved of by at least one-fourth of the mature members of a caste.¹¹ This is wonderful progress and forecasts a bright future for Christianity within the jurisdiction of this broad-minded Indian leader.

Attitude of Church to Castes.—The Catholic Church, following the teachings of her divine Founder, has always cherished and protected the poor and the downtrodden. Despite the caste prejudice and hatred, she has ever urged her missionaries in India to the practice of charity and benevolence towards the oppressed classes. From the earliest times down to the present day the Holy See has not failed to declare how her missionaries are to deal with the poorer classes of India. In the celebrated constitutions, *Omnium Sollicitudinum*, September 12, 1744, Pope Benedict XIV. gave regulations for the administration of the sacraments in the Indian houses and for the re-

¹⁰ J. C. Houpert, S. J., *op. c.*, p. 23 ff.

¹¹ *Die katholischen Missionen*, Freiburg, 1918, Vol. XLVI, p. 160.

ligious instructions to be given in the churches. On April 9, 1783, the Sacred Congregation of the Propaganda issued an instruction denouncing the custom of segregating the pariahs from the rest of the people in the church, and ordered the Malabar missionaries to abolish this abuse from their regions. In a letter, July 26, 1865, this same Congregation counseled the Vicar Apostolic of Pondicherry to admit into the Catholic schools all Indians even those of the lower classes. From this time onward, the Holy See has always, in her letters to the Church of India treating on this subject, enjoined upon her members the practice of brotherly love and genuine Christian charity towards all, not excluding the hated pariahs.

These instructions are the guiding principles for the missionary of India. They are, however, to be enforced with the greatest tact and prudence. The missionary must never essay to attack the caste system directly, as such an unwise procedure would cause more harm than good. Nor can he hope to ameliorate the social conditions over night; this is a task to be accomplished only in time and with the utmost patience. Most success will be achieved by preaching in and out of season the doctrines of Christ and by constantly reminding the people of the instructions of the Holy See. With the caste people the missionary must insist upon generosity of heart, humility and charity; with the non-caste people, constancy, patience and resignation.

Further aid may be proffered the lower classes by instruction and education; by shielding them from their tyrannical masters; by defending them in their just rights before the civil authority; by not segregating the caste from the non-caste people in the churches. Such kindly acts are powerful factors for the uplift of the lower classes. They strike a responsive chord in the heart of the downtrodden that will often lead to their conversion. This is particularly the case now, when many of the

lower classes, seeing brighter prospects before them if they become Christians, are eager to receive instructions. And if neglected, they will shortly drift to the Protestant camp where they receive cordial welcome and timely support.

Government's Attitude toward Religion.—The position which the English Government occupies in respect to religion forms rather a drawback than a stimulus to the growth of Christianity. She has pledged neutrality toward all religions. This very fact implies that she will countenance even the various forms of pagan worship. Naturally the Indian concludes and holds fast to the principle that one religion is as good as another, and he finds no reason whatsoever why he should relinquish his hold on the religion of his forefathers and accept the doctrines of Christ. Little wonder, then, that so many of the natives are found infected with indifferentism.

Divided Christianity.—The evil influence of indifferentism on the progress of the true Faith is only increased by the discordant teachings of the many Protestant sects. One preaches a different doctrine than the other, while they are all one in teaching doctrines contradictory to the Catholic tenets. Anent this question of divided Christianity we quote the Rev. Ernest Hull, S. J., in *The Examiner* (June 4, 1921, p. 223). "Nowadays," he says, "the air is thick with numerous messages all claiming to be Christian, often accompanied with a controversial spirit which, in trying to discredit other messages, discredits them all. The people cannot be expected to discriminate. The only thing they know is that Christians disagree among themselves as to what their own religion consists in, and the whole thing assumes an appearance of human rivalry which is not calculated to impress or breed conviction. Some classes of missionaries, moreover, carry on a policy which, instead of conveying the idea that it is a privilege to become a Christian, rather conveys the idea that the missionaries for some motive

of their own are making a bid for allegiance, for which they offer worldly inducements such as education, pecuniary help, patronage and the like, and thus reduce it practically to a business bargain. Conversion, instead of being looked upon as a heaven-sent gift, thus comes to be regarded as a human acquiescence which is purchased by a *quid pro quo*. Such expedients, even where quite legitimate in themselves, have at least the disadvantage of mixing the gold of spiritual interests with the dross of temporal interests; and are apt to ‘multiply the nation and not increase the joy.’”

Although the missionaries have been, and are still confronted by the formidable hindrances treated in this chapter, yet their endeavors have not been futile. Fortunately, some successes have, with God’s help, been scored. Others must follow, for Christianity must grow, expand and develop in the tropical land of the Indian.

CHAPTER VI

NATIVE CLERGY

WHEN treating of the catechists we stated that the native catechist is an indispensable factor of the missionary personnel. Statistics show that conversions are in proportion to the number of catechists. The native catechist can often accomplish more than the foreign priest. But we might say that the need of a native clergy is by far the most important requirement of the foreign missions to-day, and we cannot expect to see our Holy Religion firmly established in any country until that country has its well-developed native clergy. At first sight this seems to be an exaggerated statement, for, some will argue, are not the foreign priests doing good work, and are the missions not flourishing? The foreign priests are doing splendid work and are accomplishing wonderful things. On the surface the missions are in a flourishing condition, owing to the zeal and self-sacrifice of these missionaries, but until these missions have their native clergy, we claim, they are lacking an essential requisite for their stability.

Need of a Native Clergy.—That the need of a native clergy is pressing in the extreme, no one doubts. So great, indeed, is this need that the Holy See has found it necessary to make provisions for a native clergy in her Book of Laws. When treating in Canon Law of vicars and prefects apostolic, we read, "they are under strict obligation to see to it that worthy Christian natives or inhabitants of their provinces are properly trained and raised to the priesthood." (Canon 305.) In his com-

mentary on this Canon the Rev. Charles Augustine, O. S. B., D. D., remarks: "This most apostolic injunction has been insisted upon in various apostolic constitutions and inculcated again and again by the S. C. Prop. Fide (Sacred Congregation of the Propaganda). Thus on November 23, 1845, this Sacred Congregation enjoined that natives should be trained and employed, not only in inferior work, such as catechizing, but also as missionaries, who in course of time might become pastors of souls and even vicars and prefects apostolic. The contrary practice was condemned as opposed to the intentions of the Holy See and out of keeping with the spirit of the sacred ministry."¹

Leo XIII.—Time and again the popes in their decrees have insisted on the need of a native clergy in the mission fields. Thus Leo XIII., in his encyclical *Ad extrebas orientis*, June 24, 1893, addressed to the bishops of India, treated the question of a native clergy in detail, saying, in substance, that the Church of India will never have a strong foothold in that country until a native clergy has been founded. In the same year Leo XIII. established the Papal Seminary at Kandy. Its present enrollment is eighty-one students. Pope Pius X. and the late Pontiff, Benedict XV., also recognized the great need of a native clergy for India and said that it was their heart's desire to see a native clergy solidly established in that land.

Mgr. Zaleski.—The Rt. Rev. Mgr. Zaleski, former Apostolic Delegate to India, expressed his view on the matter in these words: "The greatest need of the Church in India to-day is the education of a native clergy. It is a task to which all other considerations must yield the first place."²

Synods and Councils.—The Synods and Provincial

¹ Rev. Chas. Augustine, O. S. B., D. D., *A Commentary on the New Code of Canon Law*, St. Louis, Vol. II, 1918, p. 320.

² *Die katholischen Missionen*, Freiburg, Vol. XXXV, 1906, p. 10.

Councils of Pondicherry (1844), Colombo, Allahabad and Bangalore (1888), Madras (1889), Bombay (1893) and more recent ones all agree in recognizing the absolute necessity of a native clergy, saying that the Catholic Church will never strike deep root in India until that land gives birth to its own indigenous clergy.³

The Old Problem.—The problem of native priests is not a problem of recent times. Even the Apostles and other great missionaries of the early days recognized the necessity of native priests, and their first care on establishing a mission was to train natives for the priesthood so as to perpetuate the good work they had initiated. Whole Europe has in this manner been won over to the Faith. From Rome the Faith was brought to the Gauls, Celts, Anglo-Saxons, Teutons and Slavs, and even in the first generation these countries were blessed with a native clergy and episcopacy and soon took their place in the organism of the Church as a substantial whole.

Why then is India still a mission country? We have heard that the Faith had been brought to India in the very first centuries of Christianity. Why then has she not experienced the same phenomenal growth as Europe? There are various reasons for this, but the primary reason is most probably the dearth of native priests. Had India, from the very first centuries developed a hardy native clergy, she would to-day no longer be found on the list of missionary countries.

Reasons for a Native Clergy.—The reasons which speak for a native clergy are many and weighty. We shall now set forth some of these in detail. The first great difficulty which the newly arrived missionary in India faces is that of a new language. Oftentimes years are spent in acquainting himself with it, and comparatively few have the leisure and talent to master completely the many dialects spoken in the various districts. But here is where the native priest has the advantage. He

³ *Ibidem.*



Bishop Faisandier, S.J., of Trichinopoly,
with Native Priests.

speaks his native tongue fluently, he adds local color, and his figures and modes of expression are more adapted to the minds of the natives, whereas the foreign priest cannot fully live himself into the mode of thought of his adopted country. Besides the foreign missionary often-times finds that the climate and manner of life in a foreign country are great hindrances to his zeal for souls. The native priest has another advantage over the foreign priest in this that he is perfectly versed in the manners and customs of the land; he is, moreover, well acquainted with the prejudices and vices of the people, and has a more perfect understanding of the Indian character and, being a son of the native soil, can visit many places from which his foreign brother is barred. The native priest has easy access to all local social gatherings, where he makes friends with his fellow men, wins their confidence and thus paves the way for an early conversion.

But aside from all these obstacles, the foreign priest, no matter how closely his Christians cling to him, always remains to them a foreigner—a stranger. Many of the heathens have an inborn hatred and aversion for almost everything foreign—the missionary not excepted. Political difficulties between countries are generally at the bottom of all the trouble. India is a practical example. A great part of India is to-day clamoring for independence; the natives wish to throw off the yoke of Great Britain, and as a consequence consider almost any enterprise set afoot under English supervision as a sign of further subjection to the English Crown. Even the missionary is considered a tool in the hands of the Government, and it often takes years to convince the natives that the priest is not looking or striving for temporal conquest, but that he is only desirous of bringing to them the light of the Faith.

The Government itself, although Christian, is in no small part responsible for the slow progress of Christianity in India. We shall pass over in silence the black

deeds of British Officialdom with regard to the spread of the Catholic Religion in the past. Conditions to-day are somewhat better, but much still remains undone.

So far we have considered only externals. The reasons which speak most for a native clergy become more apparent if we bear in mind the purpose of Catholic missionary activity.

The Purpose of Catholic Missionary Activity. Propagation.—The purpose or object of Catholic missionary activity is the propagation, perpetuation and full development of the Catholic Faith in heathen countries. But this threefold purpose can hardly be attained without the aid of a well-organized native clergy. We have seen that the Faith was brought to India many centuries ago. Its progress has been slow owing to the scarcity of laborers. But had India from the very beginning possessed its native clergy it might long ago have taken its place in the ranks of Christian countries. Throughout the long centuries the Indian missions were solely dependent upon and drew their priests from Europe. To-day the missions face a most critical situation. Pope Leo XIII., as early as 1893 keenly felt the need of a native clergy for India. He urged that nothing be left undone which might help solve this problem. But since 1893 the Catholic Faith has made great strides in India, so much so that the supply of priests is no longer in any proportion to the demand. The missionary recruits from Europe and America cannot even fill the vacancies in the ecclesiastical ranks much less keep pace with the steady increase of native Christian families.

In the minds of those who have a right and who are in a position to speak on the matter and whose authority we all respect, the solution rests with a native clergy. Yet some will say that the native does not make a successful missionary. Were this true, we should with Mgr. Zaleski place the blame on a faulty education. The native of India will make a good missionary in his own country

if the right methods and principles of missionary activity are inculcated by able men. If not all are adapted for missionary work, their bishop can and will establish them in well-organized parishes as pastors and send the others, who are willing and capable, out into the wilds to convert the millions who as yet have heard nothing of the Christian Religion.

Perpetuation.—If the native priest plays or rather should play an important rôle in the initial spread of the Gospel, he is all the more indispensable for the perpetuation and stability of that Gospel. The Catholic Faith is not something torpid, something dead; it is a living, a life-giving Faith, and, once it has given life, wants to make itself secure. It strives, like all other life, for self-preservation. Once Catholic missionaries have led a people, or a part of a people, out of the murky night of heathenism into the sunshine of Christianity it is their next great work to see that this people does not fall back into the dark depths from which it has, with the grace of God, so happily emerged. This the missionaries can scarcely accomplish without the aid of a native clergy. History furnishes us with sad examples of flourishing mission fields that were utterly destroyed for the simple reason that the missions had no native clergy. The time of bitter persecutions has not yet passed. The one true Faith will be hounded as long as the world stands. For this we have the words of Christ: "if they have persecuted Me, they will also persecute you." (John, 15: 20.)

Undoubtedly these considerations lend more weight to the claim that India needs a native clergy. Besides persecutions, countries are also harassed by wars—foreign as well as civil. But what of a country which boasts of no native clergy and which imprisons or deports from her territories all foreigners when disorder, revolution and war rule supreme and that unhappy land bleeds at every pore! The supposition is not arbitrary—history substantiates our contention with more than a few examples. We need but

recall the condition of the Church in Japan in past centuries. If India were never to have a native clergy, more harm could come to the Church in India in one generation than one, two or three centuries could undo. In fact, the loss could never be repaired. And should foreigners never again be allowed to set foot in that country, India would, most likely, sink deeper into idolatry and heathenism than it ever had been before.

Full Development of the Church.—The final purpose of Catholic missionary activity is the full development of the visible Kingdom of Christ here on earth through the incorporation of new, vigorous, self-supporting native churches into the organism of the Church Universal.⁴ But to realize this, an essential prerequisite is that the country have a native clergy. In order that the Christian Religion be solidly and permanently established in a country it is necessary that it be naturalized in that country, that is, it must strike such deep roots in the native soil as will make it thrive and bring forth abundant fruit independent of all outside influence. It must give birth to its own domestic presbytery. This being once solidly established, a native episcopacy and hierarchy will soon follow.

A Review of the Past.—From what has been said we should not have the reader conclude that until now nothing has been done to solve the problem of a native clergy in India. If the much-vexed problem of a native clergy has not been solved in bygone ages we cannot place the blame on the early European missionaries. Practically the same reason holds good to-day for the slow development of a native clergy. Celibacy is the one great sacrifice that the native of India is unwilling to bring. The early missionaries almost despaired of ever being able to implant into the hearts of their subjects the necessity of a priest's leading a celibate and abstemious life. This was the reason why the early missionaries were seemingly

⁴ *Die katholischen Missionen*, Freiburg, Vol. XXXV, 1906, p. 13.

over-deliberate and over-exacting in admitting candidates to the reception of the sacrament of holy orders, and it is also the main reason to-day why the development of a native clergy is a hard and laborious task. As early as 1542, when St. Francis Xavier arrived in India he found there a seminary for native priests with seventy-two students. The founder and rector of the institution was P. Diego da Borba. Francis found the mission in a poor condition. As a reason he gave the lack of zealous priests. He was overjoyed when the offer was made to him to take over this seminary for native priests. He did so, and the institution marks the first settlement of Jesuits in Goa. Fr. Vincent, a Franciscan, established a similar institution at Cranganore in 1546. The good work that Francis Xavier had inaugurated was thus successfully carried on by his brethren in religion and the Sons of St. Francis of Assisi.

From the sixteenth to the eighteenth century the Jesuits had no less than six seminaries for native priests along the southwestern coast of the country between Goa and Cape Comorin. They were situated at Goa, Bassein, Rachol, Wayticotta, Cochin and Ambalacatty. It must, however, be remembered that these institutions were not exclusively for natives of India; native students from Ceylon, China, Japan and Africa were also educated here. In 1629 the Archbishop of Cranganore wrote to the Congregation of the Propaganda that his territory counted no less than 300 native priests, educated by the Jesuits.⁵ Besides the Jesuits, the Carmelites and Theatines also devoted their energy to the education of native clergy.

Although the success of these early beginnings was not in proportion to what could reasonably be expected, yet the enterprise cannot be styled a failure. A heavy blow was dealt the missions when Pombal had the Jesuits expelled from India, and the Society of Jesus was suppressed. From the departure of the Jesuits dates the

⁵ *Idem*, 1907, Vol. XXXV, p. 76 ff.

beginning of the "Dark Ages" of training a native clergy. The doors of the best institutions of learning were closed. The French Revolution also made itself keenly felt in the French Possessions of India. But the deadliest blows ever inflicted upon the development of a worthy native clergy were undoubtedly concomitant with and subsequent to the Indo-Portuguese and Goanese Schisms.

The attitude of the Portuguese Government toward the Church was not at all friendly. The Government was determined to do away with papal supervision in Portuguese territories and thought nothing of using all sorts of wiles and machinations to attain its end. As early as 1658 in Southern India the education of the youth was neglected, novitiates of Religious Orders were closed and native priests were by law prohibited to function as ministers of the Gospel. The clergy, generally speaking, troubled themselves little either with studies or spiritual matters. Many knew little or nothing of Latin. Others were better merchants than pastors. Monasteries were pillaged and sacked; the Pope's admonitions fell on deaf ears, and his Briefs, on hardened hearts. The clergy, in many instances, were but mere puppets of the temporal rulers. When the European missionaries had been expelled, the Indo-Portuguese clergy took the government of the Church into its own hands, and ecclesiastical conditions in Portuguese territories were, at one time, so bad that every episcopal chair with the exception of Goa was vacant.

The archives of the Congregation of the Propaganda contain many letters and documents graphically describing and most vehemently deplored the sad state of affairs of the Church in India during these dark centuries. A new era was opened with the arrival of the Capuchin Friar, the Rt. Rev. Anastasius Hartmann, in 1850. It was left to him to strike an effective blow at this dissension and strife. How well he succeeded, we have heard.

Now that peace has again come to the Church in far-

away India and the Hierarchy has been established, all good factors have been set in operation and converge on the one great problem of solving the country's one greatest problem—THE PROBLEM OF A NATIVE CLERGY.

How promising the outlook is may be seen from the following; there are to-day:

1 archdiocese and 3 dioceses in which native priests predominate;

4 vicariates apostolic under the sole jurisdiction of native priests;

1960 native priests in the field (India, Ceylon, Burma);

1320 European priests;

33 seminaries for native students; and

1535 students for the sacred ministry, 108 of whom are members of Religious Orders.

APPENDIX

TABLE I.—COMPARATIVE STATISTICS OF INDIAN CATHOLIC MISSIONS: 1851-1921

	1851	1861	1871	1881	1891	1901	1911	1921
Catholics in India Proper . . .	964 249?	1 017 969?	1 131 672	1 389 306	1 625 943	1 860 876	2 271 179	2 433 822
Catholics in Burma	3 000	6 050	8 500	21 689	33 300	.55 788	88 447	92 295
Catholics in Ceylon	125 320	146 835	173 269	199 270	233 856	285 018	322 163	387 251
Catholics in All-India	1 092 569?	1 170 854	1 313 441	1 610 265	1 893 099	2 201 682	2 681 425	2 913 368
Priests in All-India	1 126	1 404	1 687	1 961	2 404	2 615	2 892?	3 280
Lay Brothers in All-India . . .	—	—	13?	267?	242?	249?	447?	643
Sisters in All-India	80?	205?	543?	603?	1 732?	2 605?	3 615	723
Public Churches and Chapels . .	883?	1 638	2 603	3 232?	4 232	5 044	6 106	4 965
Schools and Colleges	272?	512	1 168	1 826	2 331	3 430	4 116?	6 712
Scholars in Schools and Colleges	7 937?	21 074	47 250?	69 803	108 007?	185 238?	250 346?	337 130?

REMARKS: These statistics give only ascertained figures. Question marks indicate that no statistics are available; in such cases the lowest attainable figures are given.
 This table is taken from *Die katholischen Missionen*, Freiburg, Vols. XI, 1912, p. 210, and L, 1922, p. 195.
 The *Examiner*, Bombay 1921, p. 162, produces slightly higher figures for the years 1861, 1871 and 1881 of the entire Catholic population, viz., 1 302 298 for 1861, 1 389 623 for 1871 and 1 651 291 for 1881.

TABLE II.—PERCENTAGE OF INCREASE OF SEPARATE ECCLESIASTICAL PROVINCES
DURING THE LAST TWO DECAENIA: 1901-1921

ECCLESIASTICAL PROVINCES	TOTAL POPULATION 1901	CATHOLICS 1901	CATHOLICS 1911	RATE OF INCREASE 1901-1911	PRIESTS 1901	PRIESTS 1911	RATE OF INCREASE 1911-1921	PRIESTS 1921	RATE OF INCREASE 1901-1921
Agra and Simla .	121 298 119	32 107	45 107	40.5%	124	178	43.6%	—	—
Bombay . . .	30 966 347	326 471	393 739	20.6%	257	344	33.8%	398	15.7%
Calcutta . . .	64 139 074	98 823	209 016?	111.4%	—	127	166	231	39.1%
Goa . . .	8 171 122	546 964	574 892	5.1%	856	852	—	911	6.9%
Madras . . .	43 902 633	80 701	107 661	33.4%	104%	107	139	168	29.9%
Pondicherry . .	17 119 826	308 412	328 406	6.5%	7.0%	255	269	264	5.5%
Verapoly . . .	3 356 750	151 475	198 852	249 456	31.3%	25.4%	109	150	37.6%
Syro-Malabars .	Identical with preceding item	315 923	413 142	412 368	30.8%	—	526	456	6.0%
Burma . . .	10 701 624	55 788	88 447	92 295	58.5%	4.3%	88	105	19.3%
Ceylon . . .	3 565 950	285 018	322 163	387 251	13.0%	20.2%	166	233	5.7%
All-India . . .	303 221 445	2 201 682	2 681 425	2 913 363	21.8%	8.6%	2 615	2 892	15.8%
							2 280	3 280	13.4%

REMARKS: The decrease in the figures of Calcutta in 1921 is caused by the elimination of 47 163 catechumens. By adding these we will have an increase of 19.0% during 1911-1921 (209 016, 248 857) or by subtracting the 71 542 catechumens of 1911 from the total 209 016 we will have 46.7% of increase (137 474; 201 694) during 1911-1921. In the other figures catechumens are not counted.

The rate of decrease is not marked.
This table is taken partly from *Die katholischen Missionen*, Freiburg, Vol. XI, 1912, p. 210, with corrections, and partly constructed on figures supplied by *Die katholischen Missionen*, Freiburg, Vol. L, 1922, p. 195.
The decrease in the figures of priests for Agra in 1921 is caused by the banishment of the Tyrolese Capuchins and the separation of the Patna Diocese.

TABLE IV.—RATE OF INCREASE OF SCHOOLS DURING THE LAST TWO DECESSIA: 1901-1921,
IN THE ECCLESIASTICAL PROVINCES

ECCLESIASTICAL PROVINCES	NUMBER OF SCHOOLS			RATE OF INCREASE		NUMBER OF PUPILS	RATE OF INCREASE
	1901	1911	1921	1901-1911	1911-1921		
Agra and Simla . . .	65	98	127	50.8%	28.5%	7 377	8 312
Bombay	437	641	711	46.7%	10.9%	38 380	54 608
Caleutta	238	286	657	21.0%	130.0%	17 999	21 020
Goa	465	449	534	—	19.0%	21 739	25 302?
Madras	204	257	340	26.0%	32.0%	12 863	23 975
Pondicherry	286	351	355	22.7%	1.1%	19 635	23 676?
Verapoly	200	274	287	37.0%	5.0%	21 786	31 452
Syro-Malabars . . .	768	861	954	12.1%	10.7%	46 826?	69 289?
Burma	157	161	228	2.6%	42.0%	3 879?	13 350?
Ceylon	528	725	753	37.3%	3.8%	59 862	66 146
TOTAL	3 348	4 103	4 946	21.6%	20.5%	250 346?	337 130?

TABLE V.—COMPARATIVE STATISTICS OF ALL CHRISTIAN DENOMINATIONS IN BRITISH INDIA AND BURMA
(EXCLUDING CEYLON)

DENOMINATIONS	EUROPEANS		EURASIANS		NATIVES		TOTAL	RATE OF INCREASE 1901-1911
	1901	1911	1901	1911	1901	1911		
Catholics	33 964	40 117	45 697	57 013	1 445 094	1 806 854	1 524 755	1 903 984 25.2%
Greeks	957	1 656	27	47	734	1 188	1 718	2 891 65.9%
Schismatics	—	5	—	—	248 741	315 157	248 741	315 162 26.7%
Anglicans	111 764	128 176	35 781	36 148	305 917	359 929	453 462	524 253 15.6%
Baptists	2 108	2 817	2 017	2 239	216 915	331 540	221 040	336 596 52.3%
Congregationalists	421	734	140	289	37 313	134 240	37 874	135 263 257.1%
Lutherans	1 400	1 469	287	188	153 768	216 843	155 455	218 500 40.5%
Methodists	5 998	6 899	2 420	2 573	68 489	162 277	76 907	171 749 123.3%
Presbyterians	9 693	15 147	1 439	1 909	42 897	164 068	54 029	181 124 235.2%
Salvation Army	153	189	—	19	18 807	52 199	18 960	52 407 176.4%
Other Protestant Denominations	—	2 567	—	—	1 232	125 638	30 475	130 300 —
TOTAL	166 458	199 776	87 808	101 657	2 664 313	3 574 770	2 923 241	3 876 203 32.6%

REMARKS: This table is taken from *Die katholischen Missionen*, Freiburg, Vol. XLI, 1913, p. 116 (with some additions).
No statistics are yet available for the strength of Protestant Denominations for 1921.

TABLE VI.—STATISTICS FOR 1911 OF CATHOLICS AND PROTESTANTS IN INDIA.

POLITICAL PROVINCES	TOTAL POPULATION	CATHOLICS	PROTESTANTS	PER CENT OF
				CATHOLICS AMONG EVERY 100 CHRISTIANS
Bengal and Assam	45 500 000	49 014	146 934	25.0%
Behar and Orissa	34 500 000	93 511	136 314	40.7%
Burma	12 115 200	60 282	149 799	28.7%
Bombay	19 672 600	117 121	86 125	57.6%
Madras	41 405 400	697 742	493 524	58.6%
North-West Frontier Province	2 196 900	1 439	5 146	21.8%
Punjab	19 975 000	15 581	182 525	7.8%
Agra and Oudh	47 182 000	10 698	167 251	6.0%
Central Provinces and Berar	13 916 300	11 630	23 067	33.5%
Baroda	2 032 800	468	6 735	6.5%
Hyderabad	13 374 700	18 473	35 823	34.0%
Mysore	5 806 200	42 543	17 301	71.1%
Lower Bengal and Assam	5 114 000	23 102	15 566	59.7%
Lower Bombay	7 411 700	8 204	4 207	66.0%
Lower Madras (Travancore, etc.)	4 811 800	681 148	473 061	59.0%
Lower Central India	2 117 000	32 922	5 782	82.5%
Smaller Provinces and States	38 000 900	40 106	23 059	63.5%
Ceylon	4 109 470	322 163	88 147	78.4%
British India, Burma and Ceylon	319 241 970	2 226 147	2 060 366	51.9%

REMARKS: Taken from *Die katholischen Missionen*, Freiburg, Vol. XLI, 1913, p. 117 (with some additions), based mainly on returns of Government Census which is somewhat lower in figures of Catholics than the Ecclesiastical Census.

In 1911 Portuguese India had a total population of 604 930 of which 296 148 were Catholics. In 1911 French India had a total population of 282 379 of which 25 918 were Catholics. There are only a few Protestants living in French and Portuguese India, so that practically all Christians are Catholics. Accordingly we have in All-India in 1911 a total population of 320 129 279 inhabitants, 2 548 213 Catholics and 2 060 366 Protestants.

APPENDIX

STATISTICS OF NON-CATHOLIC ACTIVITIES IN INDIA, BURMA AND CEYLON *

I.	Christian Population:	
	Communicants	590,679
	Other Baptized Christians	486,977
	Others under Christian instruction	420,256
	<i>Total</i>	1,497,912
II.	Organized Churches	7,706
	Other places having regular worship	6,368
	<i>Total</i>	14,074
III.	Foreign Staff:	
	Ordained men	1,690
	Unordained men	428
	<i>Total</i>	2,118
IV.	Native Staff:	
	Ordained men	2,355
	Unordained men	23,589
	<i>Total</i>	25,944
V.	Schools:	
	Kindergarten	60
	Elementary	13,046
	Secondary	820
	Theological and Bible	79
	Industrial	97
	Normal	76
	Medical	7
	<i>Total</i>	14,185

* Statistics from the *World Statistics of Christian Missions*, 1916, by courtesy of Foreign Missions Conference of North America, New York City.

VI.	Pupils in the schools	644,051
VII.	Colleges and Universities	34
VIII.	Students	9,160
IX.	Orphanages	121
X.	Hospitals	187
XI.	Dispensaries	385

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INDEX

A

Abdias of Babylon, 81
 Aborigines, 15, 29
 Academies, 238
 Achin, 107
 Adeikalaburam, 253
 Adelkan, 105
Adigranth, 35
 Aelen, Bishop J., 158
 Afghanistan, 24
 Agasshi, 88
 Agliardi, Mgr., 142
 Agra, 93, 122, 131, 149-153
 Agriculture, 7, 11, 12, 256
 Ahmadabad, 101, 157
 Ahmednagar, 157
 Concentration Camp, 170, 174
 Aiwulli Temple, 77
 Aix-la-Chapelle,
 Treaty of, 22
 Ajmere Mission, 151, 152
 Akbar the Great, 19, 92, 93
 Alambarve, 104
 Albert, Fr., O.F.M., 86
 Albuquerque, 20
 Albuquerque, Bishop, O.F.M., 88,
 89
 Alexander de Campo, Bishop,
 101, 102
 Alexander the Great, 16, 68
 Alexander IV., Pope, 84
 Allahabad, 150
 Alvares, Fr., 103
 Alvarez, Henry, O.F.M., 87
 Alvarez, Bishop, 165
 Amador, Fr., O.F.M., 57
 Ambalacatty, 289
 Ambrose, Fr., O.M.Cap., 106
 American missionaries, 181, 182
 Amptya Seminary, 165
 Amritzar, 35

Amusements, native, 44
 Anand, 157
 Anderson, Fr., S.J., 181
 Angediva, 87
 Anglican Church Miss. Society,
 187
 Anglicans, 187, 193, 197
 Animals, 9, 10, 178
 Animal Worship, 31, 50, 51
 Animism, 29
 Annradhapura, 165
 Anthony of Padrona, O.F.M., 90
 Antonio da Porta, O.F.M., 88
 Aquiviva, Rudolph, S.J., 92
 Arakan, 117
Aranyakas, 70
 Architecture, 43, 75-78
 Arcot, 22
 Area of India, 4
 Arjan, 35
 Arjuna, 71
 Armageddon, 24
 A.R.M. Assoc'n, 249
 Art, 74-78
 Artaxerxes Memnon, 68
 Aryans, 13, 29
 Asceticism, 31-37, 52
 Asoka, King, 17, 32, 75
 Assam missions, 173, 176
 Asylums, 166, 190, 249
Atharva-Veda, 69, 70
 Augustine, Chas., O.S.B., 283
 Augustinians, 87, 103, 116, 138
 Aurangabad, 159
 Aurangzeb, 20, 22
 Austrian missionaries, 169, 172
 Ava, 117, 141

B

Baber, 19
 Bactria, 16
 Badami, 78

- Badgao, 112
 Badhoughers, 94
 Baker-ganji Cyclone, 8
 Balthasar da Costa, S.J., 100
 Baluchistan, 24
 Bandra, 59, 157
 Bandurah, 204
 Bangalore, 246
 Banha Manuel, O.F.M., 57
 Bankapur, 181
 Bannchapra, 153
 Baptist missions, 186-188
 Barnabites, 117, 141
 Baroda, 27
 Maharajah of, 278
 Barokia, 85
 Bartoldus, Fr., S.J., 118, 120
 Barway, 154
 Basle Mission Society, 60
 Bassein, 93
 Battikaloa, King of, 90
 Beasts, wild, 9, 178
 Becker, Rev. Christopher, 173, 176
 Behar, 112, 123
 Bejapur, 102
 Belgaum, 172
 Beligatti, Fr., O.F.M., 58
 Bellarmine, Cardinal, 99
 Bellary, 158
 Benares:
 Buddhism, 31
 Holy City, 51
 Monkey Temple, 50
 Sanskrit College, 60
 Benedict XIII., Pope, 121
 Benedict XIV., Pope, 121, 278
 Benedict XV., Pope, 180, 204, 283
 Benedictines, 130, 141, 144
 Bengal, 95, 103, 138
 Bengali, 51, 206
 Bentinck, Lord William, 61
 Berar, 20
 Bernardino, Mgr., 133
 Bernini, Jos., O.M.Cap., 58, 115
 Beschi, Jos., S.J., 57, 119
 Bettachini, Fr., 140
 Bettiah missions, 114, 123, 152,
 181
 in W. War, 178
 Bettiah, King of, 58
 Bhagnagar, 107
 Bhar, 138
 Bharata, 71
 Bhatgaon, 114
 Bhils, 29, 40, 151, 157
 Bhoborbara, 205
 Bhutan, 27, 138
 Bible-women, 189, 191, 195
 Biondi, Mgr., 190
 Binns, Harold, 73
 Birds, 10
 Bisnagar, 95
 Bizapore, 105
 Bois, M. de Chateau des, 109
 Bombay:
 Ecc. Province, 156-158
 missions, 102, 116, 132, 139
 Portuguese Schism, 128
 war conditions, 170, 175, 177
Bombay East Indian, The, 242
Bombay Examiner, The, 128, 242
 Bonaventure, Fr., O.C.D., 179
 Bonnand, Mgr., 135
 Borghi, Mgr., 132
 Bouchet, Fr., S.J., 118, 120
 Boundaries of India, 3
Brahamanas, 70
 Brahma, 31, 33
 Brahmanism, 30, 54, 55, 69
 Brahmins, 15
 art, 75, 77
 character, 234, 267-269
 conversion, 270
 dress, 40-43
 education, 54-55
 in power, 269
 literature, 69-78
 marriage, 45
 vide caste
 Brahmaputra, 6
 Brahma Samaj, 39, 67
 British Government:
 education, 61-67
 expels missionaries, 169-175
 Peace Conference, 180
 religion, 28, 95, 280, 285
 British Rule:
 effects, 27, 269, 285
 methods, 23-27, 49
 occupation, 22-25
 possessions, 26, 27

British Foreign Bible Society, 191
 Britto, Bishop Stephen, 101
 Britto, Fr. John de, 100
 Brotherhoods, 145, 158
 Buddha, 16, 31-33
 Buddhism, 31-33
 Buddhistic art, 74-77
 Burma, 117, 141, 166

C

Cabral, Anton, 92
 Cabral, Peter, 87
 Cadapamkam, 104
Cakuntala, 73
 Cakyas, 31
 Calcutta: 13, 60, 138
 Ecc. Province, 153-156
 W. War, 176
 Calmette, Fr., S.J., 58
 Calvinists, 187
 Cambay, 85
 Campo, Alexander de, 101
 Campo, Thomas de, 101
 Canara, 102
 Capuchins:
 Agra, 149-153
 Allahabad, 150, 151
 Bettiah, 114, 123, 131, 152
 Bombay, 132
 Hindostan, 122
 Lhasa, 112-114
 linguists, 58
 Madras, 107-110
 Malabar Rite Dispute, 119-122
 Patna, 112-115
 Pondicherry, 104
 Punjab, 131
 Surat, 105
 Tibet & Nepal, 112-114
 varia, 111, 144
 World War, 174, 178
 Carampuly, 104
 Carew, Bishop Patrick, 135
 Carey, William, 186
 Carli, Bishop, 132
 Carmelites:
 Great Mogul, 102, 111, 115

Carmelites—*continued*
 other missions, 87, 101, 102, 122
 Quilon, 133
 Thomas Christians, Goa and Bombay, 101, 102, 116, 133, 139
 Verapoly, 116, 133, 139, 160
 World War, 179
 Carroll, Jos., O.M.Cap., 214, 228, 235, 241
 Carvalho, Bishop, 127
 Carvalho, Jos., S.J., 118
 Cassam-Chain, 103
 Caste:
 attitude of Church, 278
 cause, 48, 275
 expulsion from, 276, 277
 features, 16, 30, 48, 260, 274-77
 hindrance to education, 234, 235
 hindrance to native clergy, 136
 hindrance to religion, 95, 234
 recent developments, 277
 rejected by Buddha, 32
 remedies, 279
 Castro, Fr. Matthew de, 102
 Catalani, Jordan, O.P., 84, 85
 Catechists: 224-233
 indispensable, 224-227, 233
 training, 231, 232
 wages, 231
 women, 230
 work, 226-228
Catholic Herald of India, 242
Catholic Leader, 242
Catholicus, 242
 Caumont, Fortunatus, O.M.Cap., 152
 Central Provinces, 23
 Cereals, 12
 Cettiatti, 116
 Ceylon:
 Dutch persecution, 116
 Ecc. Province, 164
 missions, 90, 140
 Chaknee, 131
 Chalukya Dynasty, 18
 Champattia, 153
 Chandernagore, 112, 138
 Chandragupta, 17

Changanaganacherry, 161
 Charity, Catholic: 244-255
 A.R.M. Assoc'n, 249
 asylums, 249
 dispensaries, 250
 hospitals, 245-248
 institutions, 147, 244
 medical missions, 249
 orphanages, etc., 251, 252
 social work, 253, 254
 visiting sick, 250
 women doctors, 249
 Charity, Protestant, *vide* Protestant
 Character, native, 234, 258-268, 285
 Charles II. of England, 22
 Chelmsford, Lord, 24
 Cherrapunji, 6
 Chota Nagpur, 138, 154
 Christians, St. Thomas, 82, 101
 Church buildings, 147, 208
 Churee, 114
 Clement X., Pope, 125
 XI., 112, 120
 XII., 121
 XIV., 122
 Clergy, native, 282-291
 Climate, 6, 204
 Clothing, 40-43
 Cochin, 139, 149
 Cœurdoux, Fr., S.J., 58
 Coimbatore, 136
 Cold, 6
 Colgan, Mgr., 158
 Colleges, *vide* education
 Colombo (Coromandel), 85
 Colombo (Ceylon), 141
 Colonists, European, 20-23
 Commerce, 11-13
 Comorin, 85
 Company of India, 104
 Congregationalists, 188
 Converts, 208, 209, 221, 262
 Cooch, 138
 Coöperative Societies, 254
 Coromandel Coast, 85
 Cornish, Judge, 154
 Cosmas, Fr., O.M.Cap., 205
 Costa, Balthasar de, S.J., 100
 Cotton, 12

Couloan, 101
 Courts, 49
 Courtship, 45
 Coutinho, Capt., 245
 Covilham, Pedro, 87
 Cozzaniga, Fr., 156
 Cranganore, 88
 Cremation, 47
 Cuddalore, 246
 Curzon, Lord, 63
 Custodius de Pincho, 102
 Customs, Indian:
 Aryan, 29
 Catholic, 216-218
 Hindu, 40-53
 Cyclones, 8, 256
 Cyrus of Persia, 16

D

Dacca, 155, 173, 181
 Dagobas, 76
Daily News, The, 242
 Dailies (Cath.), 242
 Dalhousie, Lord, 23
 Daman, 93
 Damaun, 20, 149
 Damayanti, 73
 Dara, 101
 Darbhanga, 153
 Darius, 16
 Dasaratha, 72
 Delhi, 19, 24, 25
 Demange, Bishop, P.F.M., 225
 Denmark, 21
 De Nobili, *vide* Nobili
 Desideri, Fr., S.J., 113
 Dhritarashtra, 71
 Diego da Borba, 88, 289
 Difficulties, missionary:
 caste, 95, 275
 climate, 204
 divided Christianity, 280
 European example, 89, 96, 266
 insincere converts, 221, 262
 isolation of women, 248, 273
 language, 206
 native character, 234, 258-268,
 285
 persecutions q.v.

- Difficulties, missionary — *continued*
politics:
 British, 28, 95, 169, 280, 285
 Dutch, 95, 101, 105, 116
 French, 111, 123
 Portuguese, 108, 116, 124-129
 schisms q.v.
Dinajour, 138
Disease, 8, 179
Dispensaries, 250
Diu, 20, 85
Doctors and missions, 179, 189, 193-196, 246-249
Doctors, women, 189, 249
Dominic, Fr., O.P., 87
Dominicans, 84-87, 89, 116
Dravidians, 29
Drawida, 61
Dress, 40-43
Drog-ne, 113
Dubois, Abbé, 40
Duff, 60
Dupleix, 21
Durga Khond, 50
Duryodhana, 71
Dutch:
 colonists, 20
 opposition, 95, 101, 105
 persecution, 116
 sympathy, 180
Dwellings, 43
- E
- Earthquakes, 8
Eastern Mail, The, 182, 243
East India Co., 22-23, 61
Education in general:
 caste hindrance, 54, 234
 curriculum, 65, 237
 East India Co., 61
 Great Britain, 27, 62-68
 language, 56-59, 61-62
 pagan scholars, 235, 240, 241
 statistics, 65
 universities, 239
Education, Catholic, 56-59, 146, 236-241, 271
- Education, Catholic—*continued*
 early institutions, 88, 90, 94, 103, 110, 118
Education, non-Catholic:
 Hindu, 55, 60
 Mohammedan, 55, 60
 Protestant, 59, 188
Elefanta, 78
Eline, Fr., S.J., 181
Ellora, 78
Elphinstone, Mountstuart, 61
England, *vide* British
Ephrem of Nevers, O.M.Cap., 107-110
Episcopalians, 187, 193, 197
Ernakulam, 161
Etiquette, 45
Eugene IV., Pope, 86
Euphrates, 18
Eusebius, 83
Everest, Mt., 5
Examiner, The, 128, 242
Exports, 12
- F
- Factories, 12
Fakirs, 52
Famine, 8, 27, 179, 214, 257
Faridur, 138
Fauna, 9
Fernandes, Gonsalvo, S.J., 98
Fialla, John, O.F.M., 90
Finck, Felix, O.M.Cap., 178, 222
Fishes, 10
Floods, 257
Forests, 9
Fourcade, Fr., 215
Franciscans (O.F.M.):
 early missions, 84-87
 later missions, 87-90, 116
 Lhasa, 86
 linguists, 56
French:
 colonists, 21
 India Co., 21
 lose India, 22
 revolution, 123
Fruits, 9, 11, 12
Frumentius, Bishop, 83
Funchal, 89

Funerals, 47
Furniture, 43

G

Galle, 164
Games, native, 44
Ganesa, 37
Ganges, 6
 Sacred River, 38, 47, 50
Garrelon, Bishop, 133
Garzia, Bishop, 101
Gautama, *vide* Buddha
George, Archdeacon, 101
German:
 colonists, 21
 missionaries, 169-176
Ghandi, Mahatma, 25
Ghats, 5, 9
Ghor Dynasty, 19
Ghorgargaon, 159
Ghurkas, 114
Gingi, 94
Giorgi, Augustine, 59
Goa:
 clergy, 124-129, 140
 Diocese, 89, 124, 125, 140
 Ecc. Province, 148
 inquisition, 108
 schism, 127-129
Goethals, Archbishop, 155
Golconda:
 exile ship, 174
 King of, 109
 missions, 102, 103, 107
Gonds, 29, 40
Gonsalvez, Pedro, 89
Goodier, Alban, 177
Government, *vide* British
Govind Sing, 35
Graca, Leonard da, 103
Grain, 12
Great Britain, *vide* British
Great Mogul, 19, 100
 missions, 92, 100, 111, 116
Gregory XV., Pope, 99
 XVI., 126
Gujarat, 42, 93, 156
Gundafor, King, 82
Gupta, 18

Gurus, 35, 37
Gwalior, 27, 95

H

Haflong, 176
Hanxleden, Fr., S.J., 58
Harsha, King, 18
Hartmann, Anastasius, O.M.Cap.,
 58, 128, 129, 140, 290
Hastings, Warren, 23, 60
Heat, 6
Heggelin, Fr., S.J., 156
Henriquez, Henrico, S.J., 57, 92,
 245
Hierarchy, Catholic, 143, 167
Himalayas, 3, 4
Hindi, 206
Hindostan, 122
Hindu:
 dress, 40-43
 education, 55
 literature, 69-74
 vide Brahman
Hinduism, 36-40, 264-267
Hindu Kush, 4, 15
Hindustani, 58, 207
History, Indian:
 early, 14-18
 Mohammedan, 18-20
 Europeans, 20-29
Holland, *vide* Dutch
Holy Cross Fathers, 144, 155,
 182
Home Rule, 25, 285
Homes, 43
Hood, Fr., 204
Hospitals:
 Catholic, 244-248
 Protestant, 189, 193-196
Hosten, Fr., S.J., 82
Houpert, Fr., S.J., 48, 275
Hsuan Tsang, 17
Hugli, 103
Hull, Fr., S.J., 172, 235, 280
Huns, White, 18
Hunter, W. W., 67
Hurth, Bishop, 155
Hyderabad, 135, 159
Hyder Ali, 23

Hymns, Vedic, 15, 29 69-71

Hyphasis, 16

I

Iamgain, 154

Ice, 7

Idolatry, 29, 33, 36-38, 50, 263

Ignorance, native, 67, 257, 273

Immorality, 37, 219

Indian C. Truth Society, 182, 243

Indian Government, 169

Indian States, 27

Indigo, 12

Indus, 5, 15

Industries, 11-12

Innocent IV., Pope, 84

Inquisition, Portuguese, 108

Insects, 10

Insurrections, 23

Invasions, *vide* History

Irish Secular Priests, 135, 139

Irrigation, 7

Ivès, Fr., O.M.Cap., 107

Iyer, Sir Sheshadri, 247

J

Jacobabad, 7

Jaffna Catholic Guardian, 242

Jaffna, 116, 140, 164

Jaffnapatam, 101

Jahanara, 100

Jahangir, 100

Jainism, 33

Jaipur, 151

James, Fr., O.M.Cap., 105

Jaxartes River, 15

Jelicote, 150

Jenn, Fr., 165

Jesuits:

Akbar's Court, 92

Bengal, 138

Bombay, 132, 156

Ceylon, 116

early missions, 90-101

education, 59, 165

Galle, 164

Goa, 91

linguists, 57, 58

Madura, 118, 134

Jesuits—*continued*

Malabar Rite Dispute, 119-122

Mangalore, 139

pariahs and Brahmans, 96-100

Patna, 153

Poona, 133

Sikhs, 156

suppression, 121

Surat, 105

Thomas Christians, 101

Trincomalie, 166

World War, 169-177, 181

John of Corvino, O.F.M., 84

John, King of Portugal, 91

John of Marignola, 86

John the Persian, 83

John of Villa-Comte, 90

Joseph, Fr., O.C.D., 101

Joseph, Fr., O.M.Cap., 205

Joseph of Rovato, O.M.Cap., 115

Joseph du Tremblay, O.M.Cap., 104

Joseph de Torres, 127

Jordan Catalani, O.P., 85

Juamschikai, 271

Juergens, Herman, S.J., 170, 177, 239

Joulain, Mgr., 165

K

Kabul, 16

Kafirstan, 162

Kailasa Temple, 78

Kali, 37

Kalidasa, 72, 73

Kali Dewi, 263

Kanara, 139

Kanari, 57

Kandy:

King of, 90

missions, 141, 165

Kaniska, King, 18

Karachi, 13

Karakoran, 4

Karen Tribes, 141

Karna, 71

Karwar, 87

Kashmir, 27, 93, 162

Kathkaris, 157

Kavyas, 73

- Kenealy, Anselm, O.M.Cap., 162, 172
 Kelley, Mgr., 180
 Kelly, Fr., 181
 Khandala, 157, 173
 Khasi Hills, 6
 Khatmandu, 113
 Khildji Dynasty, 19
 Khwandwa, 160
 Knockert, Fr., S.J., 222
 Kolar Fields, 11
 Kols, 154
 Konkani, 57
 Koran, 34, 56
 Kottayam, 161
 Krishna, 33
 Krishnagar, 156, 205
 Kshatriya, 48, 71
 Ktesias, 68
Kumarasambhava, 73
 Kumbakonam, 135, 163
 Kunbis, 157
 Kushan Dynasty, 18
 Kutb-ud-in, 19
 Kutch, 34
- L
- Lacombe, Fr., S.J., 243
 Lahore, 82, 93
 Lamont, Dr. Margaret, 189, 193, 195, 248
 Languages, 57-59, 206
 Latonah, 153
 Lavigne, Chas., S.J., 160
 Lawrence, Fr., O.M.Cap., 105
 Laynez, Francis, S.J., 118
 Legrand, Bishop, 224
 Leigh, Fr., S.J., 243
 Leitan, Emmanuel, S.J., 98
 Leo XIII., Pope, 130, 142, 165, 283
 Leusch, Mother Mary, 247
 Lhasa, 86, 112, 113
 Lievens, Constantine, S.J., 154
 Linguists, missionary, 56-59
 Literature, Indian:
 Catholic, 56-59, 147, 242
 Prakrit, 69, 72-74
 Sanskrit, 69-72
 Vedic, 15, 29, 69, 70
- Little Mount, 81
 Lohdi Dynasty, 19
 Louage, Bishop, 155
 Lucknow, 131
 Ludhiana, 190
 Lutherans, 59, 186
 Lyons, Pius, O.M.Cap., 179
- M
- Macaulay, Lord, 62
 Macdonell, Prof., 69
 Madras, 11, 12, 81, 134
 Ecc. Province, 158
 Madura, 96, 118, 134
 Magadha, 17, 76
Mahabharata, 15, 71, 72
 Maharata Confederacy, 23
 Mahavellipur, 78
 Mahe, 138
 Mahers, 157
 Mahmud of Ghazbi, 19
 Makil, Bishop, 161
 Malabar:
 Rite Dispute, 119-122
 Thomas Christians, 82, 101, 104
 Malacca, 163, 164
 Malaria, 8
 Malavikagnimitra, 73
 Malayalim, 27
 Mameluke Dynasty, 19
 Manaar, 94
 Manapar, 119
 Manco, Fr., 103
 Mandalay, 8
 Mangalore, 133, 139
 Mangs, 157
 Manjacupum, 104
 Mantotte, 140
 Manufactures, 12
 Marathanus, Bishop, 165
 Marathi, 51
 Marcane, 104
 Marian Congress, 183
 Mariapur, 151
 Markham, Clements, 60
 Marriages, native, 45-47
 Mar Rocco, 134
 Marshman, 60

- Martin, Fr., S.J., 157
 Martyrs, 85, 87, 88, 100, 123
 Marwar, 101
 Mary of Orleans, O.M.Cap., 106
 Mary, Sister, O.C.D., 133
 Mathews, Don, 105
 Matta, Bishop, 129
 Matthew de Castro, 102
 Maurya Dynasty, 17
 Mazda, 36
 Mazdaism, 36
 Meals, 44
 Mecca, 18, 34
 Medical missions, 180
 Catholic, 244-251
 Protestant, 189, 195
 Medina, 34
 Medlycott, Bishop, 160
 Megapatam, 94
 Megasthenes, 68
Meghdata, 73
 Melizan, Archbishop, 164
 Mellus, Bishop, 134
 Memnon, Artaxerxes, 68
 Meneges, Bishop, 103
 Methodists, 166, 178, 188
 Meuleman, Bishop, 173, 176, 181
 Meyer, Sir William, 25
 Micara, Ludovic, O.M.Cap., 123
 Middleton, Thomas, 187
 Milan Foreign Mission Society,
 130, 139, 141
 Milet, Fr., S.J., 181
 Military Order of Christ, 88
 Mill Hill Fathers, 144, 162
 Minerals, 11
 Misbai, King, 81
 Missionaries, Catholic:
 increase, 144, 291
 modern, 87-186, 203
 pioneer, 81-87
 work, 208-222
 World War, 169
 Missionaries, Protestant, 143-167
 vide Protestant
 Missions, Catholic:
 difficulties q.v.
 progress, 142-167
 vide missionaries, etc.
 Missions, Protestant:
 vide Protestant
- Mocha, 18
 Mogul Empire, 19, 100, 102, 111,
 116
 Mohammed, 18, 34
 Mohammedanism, 34, 55, 85
 Mohammedans:
 caste, 49
 conquer India, 18
 dress, 40-43
 education, 55
 Mohammed Ghori, 19
 Momolith, 78
 Monasticism (pagan), 31-33
 Monotheism, 30, 35, 36, 70
 Monserratte, Anthony, S.J., 92
 Monsoons, 6
 Montagu, Mr., 24, 25
 Motazalites, 35
 Mott, John, 198
 Mountains, 4
 Mountboo, 156
 Mueller, Max, 57
 Muenzloher, Fr., 155
 Mullan, Fr., 162
 Music, 74
 Mussoorie, 150
 Mutual Benefit Societies, 178
 Muzaffarpur, 153
 Mylapore, 81, 92, 94, 149
 Mysore, 11, 27, 118, 136
 persecution, 123
- N
- Nagpur, 23, 159
 Nal, 73
Nalodaya, 73
 Nanak, 35
Natakas, 73
 National Indian Association, 67
 Native States, 26-27
 Nattaputta, 33
 Neemuch, 151
 Neilgherries, 60
 Nepal, 27, 112-114
 Nerbada, 20
 Nestorians, 83
 Nicator, Seleucus, 17
 Nice, Council of, 83
 Nicholas IV., Pope, 84

Nirvana, 32
 Nizams, 159
 Nobili, Robert de, 57, 96-100
 cf. Malabar Rite Dispute
 Nunes, Bishop, O.P., 89

O

Oblate Fathers, 130, 140, 141
 Odoric of Pordenone, O.F.M., 86
 O'Gorman, Col., 182, 243
O Herald, 242
 Oil, 11
 Oratorians, 102, 117, 140
Orazio della Pennabilli,
 O.M.Cap., 58, 113
 Orissa, 20
 Orphanages, 251, 252
 Ostend Co., 21
 Oude, 23
 Oxford Mission, 197
 Oxus, 15

P

Pagodas, 33
 Painting, 75, 77
 Palamcottah, 190
 Pali, 54
 Pallar, 104
 Pallu, Mgr., 109
 Panchayat, 49
Pandaram, 100
 Pandu, 71
 Pantenus, St., 83
 Pantheism, 30
 vide Brahmanism
 Panyali, 222
 Parava, 91, 94
 Pariahs, 48, 276
 Paris Foreign Mission Society,
 122, 135, 136, 141, 163, 179
 Parsis, 35, 36, 40
 Parur, 84
 Passam, 160
 Passive Resistance League, 25
 Patan, 114
 Patlad, 157
 Patna, 112, 115, 153, 181
 Patriarchal system, 43
 Paul IV., Pope, 124
 Paulinus, Fr., O.C.D., 59

Peace Conference, 180
 Pearl Fishery Coast, 91, 94
 Pedro de Covilham, 87
 Pegu, 95, 107, 141
 Pelckmans, Mgr., O.M.Cap., 214
 Penitents, 52
 Persecutions:
 Dutch, 116
 Mysore, 123
 Nepal, 114
 Sepoys, 132
 Tibetan, 114
 Persians, *vide Parsis*
 Persico, Ignatius, O.M.Cap., 132
 Pessoa, Bishop, 130
 Pests, 8
 Petavel, Capt., 66
 Peter, Brother, C.S.C., 204
 Peter, Fr., O.C.D., 102
 Peter of Rivier, O.M.Cap., 105
 Petroleum, 11
 Pezzoni, Antonius, O.M.Cap., 59
 Piarists, 141
 Pilgrimages, native, 51
 Pincho, Custodius de, 102
 Pisani, Mgr., 181, 183
 Pittadkul, 77
 Pius IX., Pope, 128, 129
 X., 283
 Plagues, 8, 257
 Plains, 5
 Plassey, 22
 Pluetschau, Henry, 60, 186
 Poetry, 69-74
 Poli, Bishop, 150, 243
 Politics, 49
 Brahman and Mohammedan,
 269
 Pombal, 289
 Pondicherry, 21, 104, 118, 136,
 162
 Poona, 132, 160, 177
 Population, 4
 Portuguese:
 aid missions, 142, 245
 bad example, 96
 colonists, 20
 inquisition, 108
 neglect missions, 125
 patronage, 124
 schism, 124-129

Porus, King, 16
 Pozzi, Bishop, 155
 Prakrit, 54, 69, 72-74
 Precipitation, 6
 Presbyterians, 188, 194, 239
 Press:
 Catholic, 128, 147, 241
 Indian, 172
 Protestant, 190
 Prince of Wales, 25
 Products, 9-12
 Profiteering, 8, 27
 Protestants:
 first missions, 59, 186
 Bible-women, 189, 191
 education, 188
 evangelization, 191
 medical missions, 189, 193
 personnel, 196
 philanthropy, 189
 press, 190
 results, 198
 support, 197
 Provinces of India, 26
 Pulikesin II., 18
 Pulleyar, 121
 Punjab, 12, 27, 131
 Punjabi, 206
 Punnakayal, 245
Purana, 57
 Purgatory, 36
 Purohit, 38
 Putempally, 161

Q

Quilon, 133, 160, 161

R

Rachol, 148, 289
 Radjagriah, 16
 Raghā, 73
Raghuvamsa, 73
 Rain, 6
 Rajasthani, 206
 Rajput, 40
 Rajputana, 27, 95, 151
 Rama, 72

Ramayana, 15, 58, 71, 72
 Ramnagar, 153
 Rampur, 153
 Ranchi, 176
 Rangoon, 13
 Rangpur, 138
 Raphael de Figueredo Salvo, 102
 Recreation, native, 44
 Reform movements, 38
 Religions, non-Christian:
 Animism, 29
 Brahmanism, 30, 69-73
 Buddhism, 31-33
 Hinduism, 36-38, 69-73
 Jainism, 33
 Mohammedanism, 34
 Sikhism, 35
 Siva and Vishnu, 33
 Vedism, 29
 Zoroastrianism, 35
 Religious services (pagan), 30,
 38, 47, 50
 Reptiles, 10
Rig-Veda, 69, 70
 Ripon, Lord, 63
Ritusamhara, 73
 Rivers, 5
 Romolo, Fr., O.M.Cap., 151
 Roth, Henry, S.J., 58
 Root, ex-Senator, 239
 Rowlatt, Justice, 24
 Act, 24
 Roy, Basanta Koomar, 67
 Roy, Ram Mohan, 38
 Roz, Bishop, S.J., 84, 101
 Rudra, 33
 Russo-Japanese War, 164, 166

S

Sabaragamuva, 164
 Sacrifices, 30, 38
 Saktas, 37
 Salesians, 130, 144, 149, 106, 181
 Salian, 58
 Salsette, 85
 Salvation Army, 188
 Salvo, Bishop, 102
Sama-Veda, 69, 70, 74
 Samorin, 94

- Sancian, 92
 Sanskrit, 54, 58, 69-73, 74
 Santals, 29, 40
 San Thome, 108-110
 Sarbarnatand, 157
 Sardhana, 130, 150
 Sattara, 23
 Sattaracerri, 116
 Sayyid Dynasty, 19
 Schisms:
 Alvarez, 165
 Bishop Mellus, 134
 Nestorian, 83
 Portuguese, 124-129
 Schools, 234-241
 Schueren, Vander, S.J., 176
 Schwager, Fr., S.V.D., 144
 Schwarz, Fr., O.M.Cap., 174
 Schwarz, C. Fred., 60, 186
 Sculpture, 75-78
 Seaports (chief), 13
 Seasons, 6-7
 Secular missionaries, 89, 139, 140
 Sefer, 85
 Seleucus Nicator, 17
 Sepoys, 22, 23, 132
 Serampore, 187
 Serindh, 84
 Sesamum, 46
 Shah Jahan, 100
 Sheiks, 49
 Sheshadri, 247
 Shiites, 35
 Shoes, 42
 Sikh, 35, 40, 157
 Sikhism, 35
 Sikkim, 27
 Silk, 12
 Simla, Ecc. Province, 162
Simla Times, 242
 Simon, Fr., O.M.Cap., 179
 Sind, 23, 157
 Sirhind, 7, 27
 Sisterhoods, various, 136, 145-
 154, 157, 164, 247, 252
 work, 236-239, 246-254
 World War, 172-179
 Siva, 33
 Sivayi, 106
 Snakes, 10, 51
 Snow, 7
- S. P. G.**, 188
 Society of St. Joseph, 140
 Society of St. Peter, 140
 Somastipur, 153
 Sonderbunds, 138
Sophia, The, 156
 Spain, 180
 Spiritus, Fr., O.M.Cap., 104
 Spitz, Dom Maternus, O.S.B.,
 167
Standard, The, 242
 States, Indian, 27
 Stephen, Fr., O.M.Cap., 105
 Stephens, Thomas, S.J., 22
 Stockman, Fr., S.J., 139
 Storms, 8, 256
 Streit, Fr., S.V.D., 245
 Sudra, 48, 135
 Sumroo, Queen, 130
 Sunnites, 35
 Superstition, 50
 Surat, 105-107
 Sutlej, 5
Sutras, 70
 Sylvestrines, 130, 141
 Switzerland, 180
- T**
- Tagpur, Rajah of, 151
 Takht-i-Bahi, 82
 Takpo, 113
 Tamil, 51, 57, 104, 206
 Tana, 86
 Tanjore, 94, 118, 149
 Taxes, 50
 Telugu, 51, 206
 Telugu-Christians, 135
 Tembavani, 57
 Temples, 76-78
 Tenasserim, 141
 Thana, 36
 Thandla, 151
 Theater:
 native, 44
 missionary, 219-221
 Theatines, 103, 115
 Thomas de Campo, 101
 Thomas, St., 81
 Thomas Christians, 82, 101, 115

Thurlot, 58
 Tibet, 86, 112-114
 Timber, 9
 Timur, 86
 Tinnevelly, 186
 Togluk Dynasty, 19
 Topes, 75, 76
 Torquemada, Bishop, 89
 Torpa, 154
 Torres, Bishop, 127
 Tournon, Chas., 120, 125
 Trade, 13
 Tranquebar, 186
 Transmigration, 31
 Travancore, 27, 94, 139
 Travel, 13, 210
 Trees, 9
 Trichinopoly, 134, 181
 Trichur, 160
 Trincomalie, 166
 Trinitarians, 87
 Troy, Fr., S.J., 181
 Tsang, Hsuan, 17
 Tyrolese, 173

U

Udaipur, 101
 United Provinces, 26
 Universities, 59, 239
 Upadhyaya Brahmabandhav, 156
Upanishads, 70
 Usury, 8
 Uva, 141

V

Vaisya, 48
 Valente, Archbishop, 148
 Valmiki, 72
 Vanequera, Bishop, 89
 Varuna, 70
 Vasco da Gama, 20, 87
 Vaz, Fr., Jos., 117
 Vaz, Fr., 88, 89
Vedas, 15, 29, 69, 70
 Vedism, 29
 Vegetables, 12
 Veperi, 158
 Verapoly, 116; 133, 139, 160
 Versailles Treaty, 180
 Vetapalem, 158
 Victoria, Queen, 24

Vigano, Bishop, 159
 Vigneshwara, 46
 Vikramorvaci, 73
 Vincent de Paul Society, 255
 Vincent, Fr., 88, 289
 Vindhya, 55
 Vishnu, 32, 33
 Vizagapatam, 135, 159
 Voquier, Bishop, O.F.M., 88, 89

W

Wahabis, 35
 Weber, A., 73
 Wehinger, Fr., 166
 Wellesley, 23
 White Huns, 18
 Women.
 native, 30, 34, 54, 237-239, 248,
 271-275
 doctors, 189, 248
 World Missionary Conference,
 198
 World War, 24, 169-185
 Worship, pagan, *vide* Religious
 Services

X

Xavier, Francis de Santa Anna,
 57
 Xavier, Jerome, 93
 Xavier, St. Francis, 57, 90-92,
 215, 216, 289

Y

Yajur-Veda, 69, 70
 Yanaon, 138
 Yasodharma, 18
 Y. M. C. A., 197, 255
 Yudhishtira, 71

Z

Zaleski, Mgr., 149, 154, 165, 240,
 283, 286
 Zanbhars, 157
 Zemindars, 154
 Zeno, Fr., O.M.Cap., 105-110
 Ziegenbalg, 60, 186
 Zimmer, Leonard, S.J., 157
 Zoroastrianism, 35

74525

275.48
C 175

Capuchin mission unit.

India and its missions

275.48
C 175

74525

